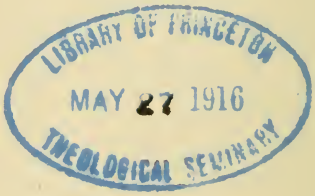
Missions and Leadership

J. Campbell White



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White, J. Campbell.
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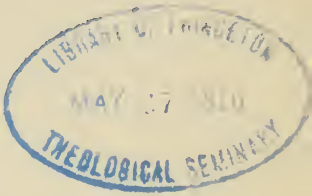

BY

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AT WOOSTER, OHIO, U. S. A.

Being the SMYTHE LECTURES for 1915-1916
of the Columbia Theological Seminary
Columbia, S. C.

WOOSTER, OHIO
THE COLLIER PRINTING COMPANY,
1915

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ENTERED AT STATIONERS HALL
LONDON, 1915

To my Mother
and my Wife
representing the
two gentlest and
most powerful
human forces in
the life of men.

Preface

Since leaving College in 1890 my work has been related directly to the problems of missions. Ten years' residence in Calcutta, India, provided a good base-line for the study of the situation at the front. The past twelve years of travel throughout the United States and Canada trying to enlist the men of all churches seriously in the work of Missions has given me a general acquaintance with some vital needs of the home churches. I have embodied in the following chapters my chief observations and results of experience during the past twenty-five years.

I feel grateful to the Columbia Theological Seminary, at Columbia, South Carolina, for leading me to put these convictions into type, by inviting me to give the SMYTHE LECTURES for 1915-16.

J. CAMPBELL WHITE.

Wooster, Ohio, October, 1915.

The Decisive Decade of Missions

The Great Commission is the only commission. The Church has no other business. The world-field is the only field. Anything less is inadequate as the field of Christ or of His Church or of any disciple of His. The law of Christianity is propagate or deteriorate; expand or perish.

The first work and the chief work of the whole Church is to give the gospel to the whole world. "The world is redeemed, but it does not know it." And it never will know until the Church publishes the good news everywhere through living witnesses. Christ will never change His plan. He will wait until His followers fulfil His expectations. "This gospel of the Kingdom shall be preached in the whole world, for a testimony unto all the nations; and then shall the end come." Matt. 24:14.

The one great event toward which all history is unfolding and upon which all the universe is waiting is the world-wide propagation of the Christian evangel. The Steel Trust and the Standard Oil Company and all other aggregations of capital and all human governments are but as children's toys compared with the infinite significance of the eternal Kingdom which Jesus

Christ is founding in the hearts of His disciples.

The Church of our day is well able to carry out literally the marching orders of her Lord and preach the gospel to every creature. The world is open, accessible and responsive. The Church has workers and funds in super-abundance for the accomplishment of the task. The promise of Christ's presence with His ambassadors is absolute. There is no power on earth or in hell that could withstand an obedient Church in its speedy occupation and evangelization of the world.

We are living now at the cross-roads of human history. "The next ten years," declared the World Missionary Conference at Edinburgh in 1910, "may be of more critical importance in determining the spiritual evolution of mankind, than many centuries of ordinary experience." Not only could many millions of converts be won for Christ in this decisive decade of Christian missions, but the tide can be turned toward Christ in whole nations, and in some entire non-Christian systems of religion, if the present opportunity is seized and used.

And if this world-program of Christianity is carried out, it will bring such enrichment to the churches of Christian lands as can never come in any other way. The resources of God are promised in their fulness only to those who undertake the program of God in its wholeness. The chief reason why the Apostolic Church was so successful was that it started out to fill the

world with the good news of the Saviour. They experienced the fulfilment of the promise, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." Acts 1:8. But no one can have the fulfilment of the promise unless he undertakes the corresponding task.

Judaism failed nationally because it failed universally. Any nation will fail sooner or later unless it fulfills its mission to mankind. President Wilson truly says that the mission of the nation is the service of the race. Selfishness and self-centeredness in a nation, no less than in an individual, will lead inevitably to decline and ruin. The only chance that any nation has of perpetuity is that it fulfill its destiny as a constructive factor in world-progress.

Never before in human history have such vast populations been in a state of rapid evolution,—educational, industrial, social and spiritual,—as at this hour. Three-quarters of humanity is in unrest. When nations are in transition is the time to give them impulse in the right direction. It is impossible to switch a motionless engine, but one that is moving may readily be directed.

One of the most difficult questions that young men and women are now asking of missionary leaders is this: "What is the very neediest field?

I am putting my life into missions and I want to go to the field that needs me worst."

It is impossible to give a positive answer to this question. So great and so general is the present need and crisis that it would be safe to undertake the argument for any one of six of the main sections of the non-Christian world as the most critical field; viz., 1. Latin America, 2. Africa, 3. India, 4. The Moslem world, 5. Japan and Korea, 6. China. Let us pass these in rapid review that we may see how readily a case could be made for any one of them as the neediest field of all.

1. Latin America, including Mexico, Central America, Cuba, Porto Rico and South America, has a population of about seventy millions. The terrible social and intellectual condition of this total mass of human beings may be summarized in two sentences. Far more than half of these seventy millions of people were born out of wedlock. Far more than half of them are absolutely illiterate. In the presence of undisputed facts like these, further argument is unnecessary to prove their desperate need of vital Christianity.

Into these fields all Protestant Churches combined have sent 531 ordained missionaries, or an average of one to 131,000 of the population. Each one of these missionaries has a field about two hundred and fifty times the size of the average parish of ordained ministers in the United States, in addition to the unspeakably more

difficult conditions of Christian work in Latin America or in any non-Christian land.

There is widespread and bitter revolt in Latin America against the religious formalism which leaves the heart unfed and the life unredeemed. The whole continent is also in the midst of an unprecedented industrial development. These people are dependent almost wholly on the efforts of the churches of North America. Certainly Latin America has strong claim to be listed among the neediest of mission fields.

2. Africa has a little more than twice the population of Latin America,—about 150 millions. While almost the whole of Africa is desperately needy, the outstanding fact from a missionary view-point is the advance and the peril of Mohammedanism. One-third of the entire population of the Dark Continent are in danger of being made Moslems through the efforts of Mohammedan traders and missionaries. They would then be many times more difficult to reach than they are in their simple paganism. Nothing but a great Christian advance can avert this threatened calamity. To meet this opportunity the total missionary forces in Africa should be at least doubled at the earliest possible date. It is said that there are seventy millions of people in the Dark Continent that are not even included in the plans of any missionary agency. If you choose Africa as the neediest field your

decision is not likely to be seriously disputed.

3. While Africa has twice the population of Latin America, India in turn has more than twice the population of Africa,—or a total of over 315 millions. As has often been stated, there are so many villages in India,—averaging nearly 400 persons each,—that if Christ had begun to visit them when He began his public ministry and had visited one village each day since that time, it would still take Him about fifty more years to visit them all once.

When the last government census was taken in India there was widespread alarm on the part of non-Christian leaders at the rapid spread of Christianity. The census returns show in all parts of the country a steady increase in the number of Christians. Travancore had an increase of population of 16% during the decade, while Christians increased by 30%; just one-quarter of the people are now Christians. In Cochin, likewise, they form one quarter of the population; in the Punjab, though there was a decrease in the general population of half a million, the Christians increased over 100%. In the Central Provinces, Hindus show an increase of 16%; Mohammedans, 13%; Animists, 30%; Christians, 169%; in the United Provinces, the Christians increased by 75%. Commenting on the census returns, "The Indian Messenger," a Hindu paper, says: "So there is a marked general increase of Christians all over

the country, and this is no doubt due to the better propagation of the Gospel amongst our own countrymen. The depressed classes and the hill tribes are for social emancipation running into Christianity's arms. Christian missionaries are forestalling us in this most fruitful field. Before the indigenous reformers can make ready to take up the work they will have finished bringing the depressed into the Christian fold. This enthusiasm is no doubt most creditable to them. But do our Hindu countrymen, who are so lukewarm about the depressed classes missions realize what the Christianization of the masses means? It means in no small measure the wiping out of the hoary Hindu civilization. *If the apathy of the Hindus continues, the Christianization of India is only a question of time.*"

This would be regarded by many people as an exaggeration if uttered by a missionary. What shall be said of it when it comes from one of the most influential Hindu editors?

There are about sixty millions of these "depressed classes" in India. For several years past they have been applying for baptism faster than the missionaries with their small force have felt justified in receiving them. Many millions of them can be led to Christ, if workers are provided.

As a sample of the rapid growth of the Church among these low-caste people, the following illustration is worthy of note:

A mission of the United Presbyterian Church of North America was founded at Sialkot, Punjab, India, in 1855. The first convert was in 1857. The present foreign mission force consists of about 100 missionaries.

Christian Community, 1875....	153
Christian Community, 1895....	9,912
Christian Community, 1914....	54,000

One of the most experienced of the missionaries in this field says: "In our district we have about 300,000 Chuhras. From among these we have definite requests from thousands for instruction, looking to baptism and reception into the Church. I think it is no exaggeration to say that if we had the missionary force, within a decade we might hope to have the great mass of these people instructed and received into the Church. To me the possibilities among these 'untouchable' people are not more startling than the opportunities among the caste people, with their minds so wonderfully opening to the appeal of the gospel, and with so many of them not only passively receptive but actually inquiring concerning Christianity and the Christ, and with such numbers already secret believers." Another missionary of this district says that the public instruction of these despised low-caste people in the principles and truths of Christianity has had a marvelous preparatory effect on vast numbers of higher caste Hindus and

Moslems who have been present as listeners while this work was being carried on, as most of it is done, in the open air.

Another Illustration of Wonderful Growth

The work of the Methodist Episcopal Church in India began with the arrival of Dr. William Butler, on the 25th of September, 1856. At the first meeting for organization of the India Methodist Mission, in 1859, Rev. J. M. Thoburn (now Bishop Thoburn) was present. There were then only one Methodist native member, six probationers and four inquirers. The following growth has all occurred during Bishop Thoburn's lifetime. In 1866 there were 282 persons in connection with the Church. In 1876 the numbers reached 3,840; in 1886 there were 14,429. It was during this decade that the attention of the missionaries was first more especially drawn to the depressed classes.

In 1896 the Christian community had grown to 149,462. In 1906 the numbers had reached 168,178, while in 1912, only six years later, there were 241,860 persons in connection with the Methodist Church.

During the past year the Methodists in India received 37,500 new members and refused admission to 152,000 others who applied for baptism and were ready to be received but for the single consideration that the mission was not able to employ the workers needed for their

proper training and development. It is a very perilous thing for the future of the Church in these lands to receive illiterate converts without following them up carefully with further instruction. There must be oral instruction for a considerable period of time, as almost none of these low caste people are able to read. The Methodist leaders look forward to the time within a very few years when they will be receiving converts in India alone at the rate of at least 100,000 a year. Their leaders declare that literally millions of earnest seekers after God could be received during the next ten years if their present appropriations from the home church could be increased by $100,000 a year. One village whose people have repeatedly and urgently asked for baptism, recently sent in this pathetic appeal: "Will you not come and baptize us before we die?" Another American mission has this past year baptized the people of certain villages that first asked to be received ten years ago. The Church is at least ten years behind the providence of God in entering into these open doors.

A very serious word of warning ought to be spoken in this connection. Millions of these people are in grave danger of being led off into some false form of religion unless they are given the truth now when their hearts are open. Mohammedanism would never have spread as it did, but for the fact that the Christian Church of that day was failing terribly in its work. There

is still the danger that some modern false prophets may arise amid the world's present religious unrest and lead vast multitudes yet further astray, if the Church of Christ fails to offer to the waiting hosts in lands like India the everlasting truth of the gospel.

4. The Moslem World has been generally regarded as the Gibraltar of the non-Christian religions. There are over 200 millions of Moslems scattered all the way from North Africa to China and the Philippine Islands. The greatest single mass of them is found in India where there are about 67 millions. Until recently the number of Moslem converts to Christianity has been comparatively small. The chief gains have been in Java and India. In Java there are over 40,000 who have turned from the Moslem to the Christian faith.

In India there are over 200 native Christian preachers in addition to many thousands of church members who were once Moslems. But the most significant thing is the changed attitude of multitudes of Moslems toward Christianity. Christian education has done much to shake the faith of thousands of the most intelligent Moslems in their religion. The steadily diminishing place and power of Moslem government in the world has led many of their leaders to very serious questioning about the sources of their weakness. Contact with Western civilization and bitter defeats in war have still further

sobered and humbled Moslem leaders, so that never before in the thirteen centuries of Mohammedan history has there been such an open door for aggressive evangelistic work among these proud but powerful people.

Perhaps the most striking work going on anywhere among Moslems is in Cairo, Egypt, the seat of the famous Mohammedan University and in many ways the intellectual center of the whole Moslem World. For several years past, a converted Moslem leader, a highly educated graduate of their University in Cairo, has been holding evangelistic meetings for his own people. He is so skillful in public debate that no Moslem can stand up against him. He is compelling serious attention of the claims of Christ on the part of many educated Mohammedans. Recently in one of his public meetings a young man interrupted him with a captious question, as Moslems in nearly all parts of the world are trained to do. Instantly one of the Professors from the Moslem University was on his feet in a vigorous rebuke of the questioner, saying to him: "Sit down, young man. The time has gone by for that kind of opposition. We are here with a serious purpose, in order that we may learn more about the truth, in order that we may follow it ourselves."

Just now there is in process of being established the *Cairo Christian University* for further bringing powerfully to bear upon the future

leaders of the Moslem world, the truth as it is revealed in Jesus Christ.

5. Some may doubt whether Japan and Korea should be included in this list of neediest fields for missionary effort. They have a combined population of about 65 millions. There has been a widespread impression that Japan could look after herself, in view of her progress and achievements.

"It may be said without hesitation that Japan has become unique among the non-Christian nations of the world. A constitutional government in successful operation now for many years; a stable financial policy; an excellent post, telegraph, railroad and steamship service already become a second nature; a splendid educational system, providing for practically every child in the Empire, and reaching out to all the vocations of life and up to the highest grade of university work, established now for over a quarter of a century; almost universal reading of newspaper, magazine and book literature; assiduous study of foreign nations by means of many hundreds of men sent abroad during over forty years for research and observation, which has made Japan acquainted with the world at large as few other nations are; and a deep and intelligent hungering and thirsting for all that is best in the world—these things characterize the Japan that has come to be since Commodore Perry knocked at her gates sixty years ago.

Does not this remarkable position of Japan have a meaning for the coming of God's Kingdom that loudly asks to be taken account of by the forces of Christendom today?"

The very fact of Japan's progress gives her a unique position of leadership and influence in the entire Orient. Perhaps one of the most effective ways of reaching China and even India may be by winning Japan. Recent investigations made with great care by the Federated Protestant Missionary forces of Japan make unmistakably clear that there is still vast need for missionary work in this field. They report that 80% of the population of Japan live in rural districts, of whom 96% are still unprovided for.

Of the 20% living in cities, one-fifth of the people are unprovided for.

The missionaries and Japanese leaders call for a doubling of the present number of evangelistic workers, which would mean at least 400 more foreign missionaries, in addition to multiplying the force of Japanese workers at least fourfold.

Two recent events mark a change in attitude on the part of the Japanese nation to Christianity that have a very important bearing on missionary work in that Empire.

In February, 1912, the Vice-Minister of the Home Department, officially representing the government, called together representatives of Buddhism, Shintoism and Christianity and requested the help of these three religions in up-

lifting the moral and spiritual life of the nation. This was an official recognition of Christianity which has already given the missionary work in many places an unprecedented standing and prestige. The changed attitude of the people in many sections formerly indifferent or opposed to Christianity is already very apparent.

The Constitution and the Imperial House law of Japan prescribe that when a new Emperor ascends the throne "a new era shall be inaugurated and the name of it shall remain unchanged during the whole reign." When the late Emperor of Japan, Mutsuhito, ascended the throne he announced that his era should be known as Meiji, or "Enlightened Reign," and he announced that knowledge should be sought for throughout the entire world. His reign was indeed an era of enlightenment, and during the forty-four years he was the reigning sovereign, Japan became one of the great and enlightened nations of the world.

The new Emperor, Yoshihito, in beginning his reign announced that his era should be known as Taisel (or Daisho), which means the "Era of Great Righteousness." Article two of the Constitution of Japan already guarantees freedom of religious belief, and if the era of the new Emperor is to be one of "Great Righteousness" Christianity will have an almost unparalleled opportunity to prove its value in that most advanced of all non-Christian nations.

In the University of Tokyo there are some

5,000 students. Of these 6 report themselves as Confucianists, 60 Christians, 300 Buddhists, 1000 atheists, and the remaining 3600 agnostics.

It is a highly significant fact that many of the Japanese leaders are recognizing that their material and intellectual progress is inadequate and that greater emphasis must be put upon moral and spiritual culture.

By the action of the Federated Missions of Japan, including all the evangelical churches, there was inaugurated in March, 1914, "a three years' evangelistic campaign." The present time is regarded by missionary leaders in that field as probably the most favorable opportunity there has ever yet been for a widespread expansion of Christianity among the Japanese.

Though Korea has only about one-fifth of the total population of Japan, and though mission work in that field has only been carried on for about half the length of time it has been done in Japan itself, yet the church in Korea is now almost if not quite as large in point of members as the church in Japan. And in its evangelistic and missionary zeal the Korean church is an inspiration to the churches of all lands. The absorption of Korea by Japan will probably result in hastening the evangelization of Japan itself. The persecution and suffering of the Korean church seems only to have added to its spiritual power.

6. And after all that has been said and far

more that might be said of these five great and important and needy sections of the non-Christian world, the giant among them all still remains. Does any argument need to be made for China as one of the very neediest and ripest fields ever thrown open to Christian occupation and influence? China contains one-quarter of the human race in startlingly rapid transition, educationally, industrially, governmentally and religiously. It is a question whether the Church can ever again confront so stupendous an opportunity.

Morrison, the pioneer modern missionary to China, worked seven years for his first convert which was secured in 1814. In 1834 there were three converts. In 1842 there were six; in

1853	350
1857	1,000
1865	2,000
1886	28,000
1900	100,000

of whom probably at least 15,000 were killed in the Boxer rebellion.

In 1910 there were 278,628, and now there are well over 300,000 Christians in China, or an increase of over 200% since 1900.

"The whole world is agreed in recognizing in the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the population affected,

the character of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences will affect the whole world and be unending.

This movement, we believe, may become, by God's grace, if the Christian Church is faithful, the regeneration of a nation. For no change of institution, of political principles, of social order, or of economic conditions can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. All that China has had that is worthy she needs now, and with it she needs also, and seems now prepared to receive, the new conceptions of the Gospel, and not these conceptions only but also the power of God in Christ by which alone they may be realized in the life of the nation in this new and wonderful day.

The time, for which we have long worked and prayed, appears to have come at last in a measure and with a momentum beyond our faith. Everything seems to be going into the melting-pot, and Christianity at last has an opportunity to furnish the molds into which a new civilization of one-fourth of the human race may be

cast. Of all times in history, now is the time for Christian churches to put forth their supreme effort to aid the Chinese people in remolding their institutions and shaping their destiny."

"If we fail in our part now, the glowing metal that seems all but ready for the touch of the Divine Artist will fall cold and hard again, and the Church may have to wait through decades, if not through centuries of shame and remorse, for the return of the opportunity of this day."

With all, however, that may be said about the hopefulness and promise of the situation in China, the following words of warning by two great missionary leaders in that land, Bishop Bashford and Bishop Lewis, are both true and timely:

"While we recognize the Almighty as back of the awakening in China, we dare not hold Him responsible for what the Chinese have done or may do, now that they are awake. Here the element of human freedom must be reckoned with. Worse still, we must also reckon with those evil influences which stand ready in every great upheaval to divert the awakening forces into channels of destruction or at least to push them along the channels of reform at such a rate and to such as extreme as invite destruction. Hence those who desire to see the truth whole must recognize dark lines in the picture of China's revolution. With the almost universal ignorance

of the masses, with almost universal corruption of Chinese as well as Manchu officials, with narrowness and bitterness of clan feuds, the local jealousies of province against province, and the widespread jealousy of the south against the north, with the difficulty of uniting Chinese and Manchus and Mongolians and Mohammedans, with the danger of foreign intervention and the lawlessness which accompanies every transition in government, with the recurring sufferings from famine and the more widespread suffering from foot-binding, with the dark shadows of slavery and polygamy still lingering over the land, and with the helplessness and hopelessness of pagan faiths—only those living in a Fool's Paradise, and asleep in that, can dream that the proclamation of the republic will be attended by the inauguration of the millennium. Only that divine Providence which guides nations in the great crises of human history can assure the success of the experiment now being made by the countless millions of China."

The needs of each non-Christian people are so great that there is room for the widest difference of opinion as to which is really the neediest of all, but when the needs of all are combined, the situation is one which should profoundly move every disciple of Christ. For after all these centuries since He sent His Church out to evangelize the world, it is probable that more than one-half of all the people now living in these

non-Christian lands will die before the first messenger of Christ reaches them, unless the Church is moved mightily and speedily to expand her missionary operations. It is futile to imagine that their own religions can meet the spiritual needs of these multitudes. None of the non-Christian religions has a worthy conception of the character of God. None has any adequate or consistent standard of moral conduct. None teaches the real nature of prayer. And not one of them gives any idea of what salvation consists in.

The true nature of God is terribly misrepresented by non-Christian religions. I have asked many an educated Hindu how many gods there are, and they always answer "333 millions." That is a god for each man, woman and child in India and 18 millions of gods to spare! Yet they are "without God," for they are without any true or satisfying knowledge of God.

The most famous among the gods of India were liars, thieves or adulterers, according to their own "sacred books." When asked how they can worship gods that lived such wicked lives, I have had Hindus tell me repeatedly that God being divine may commit any sin he likes, but such large liberty is not permitted to merely human beings!

No wonder their standards of morality are so inadequate, so confused and so contradictory. No wonder that lying, stealing and impurity are

the rule rather than the exception throughout India and the non-Christian world. Only a holy God can make a moral people.

One chief reason why the Bible is not a more popular book is because it reveals on its every page the holiness of God. In the presence of that purity, all human nature shrinks as consciously sinful and unworthy. The only condition under which the Bible becomes comfortable reading is when one is ready to have his life made over into the likeness of God's character.

Even prayer becomes a form and a method of work in non-Christian lands. The widespread conception is that the value of prayer depends on the number of prayers that are said. Among Buddhists this conception has led to the use of various mechanical devices for saying prayers. Among these one of the most common is to write their prayers on pieces of cloth and attach them to the tops of poles, with the notion that the prayers are all repeated each time they are swayed by the wind. Another method is the prayer-wheel, consisting of a hollow cylinder, with a pivot running through it and a weight attached to one side so it can be easily revolved. Into this cylinder is placed a coil of paper with one prayer printed upon it hundreds of times, the idea being that every time the cylinder is revolved the prayers are all repeated. I bought one of these machines from a Buddhist priest on the crowded main street of Darjiling, India. He

was walking along the street, talking with a friend, and incidentally grinding out several thousand prayers every minute. They carry the idea to yet further absurdity in Thibet by making these cylinders very large,—sometimes as large as a barrel,—and filling them with yards and yards of these same printed prayers; and then to save labor, they generally attach them to a crude water wheel that keeps them grinding around day after day without any effort on the part of anyone. This might be described as prayer by the barrel! And prayer by water-power! But the tragic thing about it is that it is not prayer.

I shall never forget the amazed expression on the face of a little girl in North Carolina to whom I showed one of these prayer wheels, as she searched my face and my heart with the natural question: "Why doesn't somebody tell them?"

Until they understand God they will never know how to pray. God is only revealed to men "in the face of Jesus Christ." "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Even as it is written, how beautiful are the feet of them that bring glad tidings of good things! So belief

cometh from hearing and hearing by the word of Christ." (Rom. 10:14, 15, 17.)

These people go through life without any idea of what salvation consists in. The Hindu believes in transmigration of soul. He expects to be born many thousands of times in the form of various animals and finally to be absorbed into the great universal spirit, losing all consciousness and all personal identity. The Moslem believes in a personal conscious immortality, but he has turned even his heaven into an eternal house of prostitution!

I once had an experience on the Red Sea that illustrated vividly the failure of all non-Christian religions. We saw a little sail-boat containing eight native Africans off in the distance one day about noon run up a signal of distress. Coming up to them and stopping, we very soon discovered by the signs they were making that they were without food and fresh water. They had manifestly come out from the African shore under favoring breezes, hoping to go back again at their pleasure, but the wind had entirely fallen, leaving them helpless in the midst of the sea. Being insufficiently supplied with fresh water and food, these had been exhausted, and they were left to perish of hunger and thirst. Our captain supplied them with a barrel of fresh water and a bag of rice and they appeared well content to wait until a breeze would spring up to carry them back home. As we

sailed away from them that day I could not help feeling how those men in their physical distress illustrated the spiritual condition of the 150 millions of people in Africa, the 315 millions in India, and all the other multitudes of the non-Christian world. Here were men with water in every direction from them further than the eye could reach, yet thirsting to death for a single drink! . Many a man in similar straits, trying to slake his thirst with sea-water, has been thrown into such an agony of suffering as to lose reason altogether and not infrequently to leap overboard, committing suicide. All the non-Christian religions in the world are like salt water to a man who is thirsting to death for the water of life. Not one of them can satisfy the soul's thirst after God. Not one of them knows the secret of victory over sin. Not one of them can point the way of life and liberty or give any assurance of salvation.

Nor is the failure of the non-Christian religions only a religious failure. It is an educational failure. More than half of the people living in the world today are absolutely illiterate. It is not because they do not have splendid mental capacity. A few years ago the President of one of the great American Universities which had about 3,000 American and thirty-three Chinese students, declared that there were no other thirty-three men in the University who were the equals in scholarship of the

thirty-three Chinese. Yet a very small percentage of the men and a far smaller percentage of the women of non-Christian lands have ever had a chance to learn to read.

Consider also the vast volume of unnecessary suffering in the non-Christian world. More than half the world today are living without any scientific knowledge of hygiene, sanitation, medicine or surgery. They are born, pass through life and die, unattended by any physician, unless it be some native quack doctor who more often aggravates the suffering than he alleviates it. I brought back with me from Korea a set of the "chims" or small knives and needles used by native doctors in Korea and China. These doctors believe that pain is caused by the presence of an evil spirit and the knife is thrust into the seat of the pain to let the evil spirit out. This practice is so common that some missionary doctors say that they have seldom seen anyone not deeply scarred for life by the use of these knives, or of red-hot charcoal used for the same purpose. One Medical Missionary told me that a native Korean had come to him saying that different native doctors had thrust nine of these little knives into his abdomen and left them there! He was feeling very uncomfortable and he hoped the missionary doctor could do something. My friend told me that he put this man to sleep, opened up his abdomen and hunted for these knives. He did not find nine but he did find

four; two of them had gone clear through the man's body and were deeply imbedded in the walls of his back!

Another case that came to my attention was of a woman with a cancer. The native doctor had thrust one of these knives into the cancer and the next case brought to him was a boy with a sprained ankle into which he put this same disease-infected knife, with the result that the boy was soon dead of cancer as well as the woman. Another boy with a swelled foot was told to wrap it up in cloth, soak it in kerosene oil, and set fire to it. When the boy was found by the missionary doctor there was only time to amputate the limb in order to save his life.

I met an old man in Korea who had recently become a Christian. I asked him if he had any scars on his body from the treatment of native doctors. He tossed back the loose cotton cloth from his shoulders and exposed his breast and shoulders and back to me. I never saw such a sight before. There was scarcely a square inch of the upper part of his body that had not been deeply scarred for life either by red-hot charcoal or the use of these knives. He was able to speak about it with a smile, for he had now found the Saviour. And I shall never forget his explanation of his torture. He said to me: "The devil was very hard on me before I found Christ!"

The churches of the United States and Canada have sent out 546 Medical Missionaries

to deal with the physical needs among the 600 millions of people in the non-Christian world who constitute the field of the North American Churches. This is an average of less than one among a million of people. Four times the number would be an extremely conservative allotment.

The United States has a population of less than one hundred millions. This is less than one-sixteenth of the population of the world, and less than one-tenth of the population of the non-Christian world. In the United States are over 140,000 ordained Protestant ministers and about $300,000,000 annually are spent for religious purposes by Protestant Churches. For the work in the entire non-Christian world the same constituency spends annually only one-twentieth the amount they spend at home, and the total missionary force from the United States and Canada is only 9,223, including both men and women, ordained and unordained, or only one-fifteenth the number of ordained ministers at home. Every missionary from America, including laymen and women, has an average of 65,000 persons in his field. At the present rate of giving it would take Protestant Christendom sixty-five years to spend an average of two dollars on each person to be reached in the non-Christian world, while we already spend an average of over three dollars annually on every man, woman and child of our home population. The plain fact is, that

the Church generally has not taken seriously the command of Christ to evangelize the nations. Only one out of 2,500 of our Protestant Church members has gone as a missionary and the general average contribution to foreign missions is still less than one dollar per member per year, though of course many congregations and some entire denominations are giving much more than this.

Yet in spite of the comparatively small investment of both workers and funds, God has marvelously blessed the work and given it a fruitage that can only be accounted for by His divine favor and power.

The Bible has been translated by missionaries, in whole or in part, into nearly 600 of the languages and dialects of earth, an achievement so stupendous that it can hardly be comprehended. The circulation of the Bible or important portions of it, has now reached about eighteen million copies annually, or far more than the aggregate circulation of the next one hundred most popular books in the world.

A native Christian church has been established in every great section of the world, with an aggregate membership of about three millions of souls and four millions more of adherents. These Christians are organized into about 16,000 congregations, and contribute over five million dollars annually for the support of the Church and the spread of the Kingdom. There

are already over six thousand ordained native ministers, or nearly as many as the total force of ordained missionaries supplied by the whole of Protestant Christendom. It requires a higher standard to get into many of these native Christian churches than into any church in America. In Korea, for example, it is expected that new converts will show their faith by their works in bringing at least one other person to Christ before they are themselves received as full members. No wonder that in that field there has been an average of one convert for every hour of the day and night since the first missionary landed on Korean soil!

Rev. S. J. Corey tells of seeing ten members of one African congregation refused the privilege of communion for inconsistent Christian conduct. Of these ten, three were for adultery and three others for not paying the tenth of their income to the Lord! If only those who give at least one-tenth of their income to God were eligible to the communion tables in America, probably not over one-tenth of the church membership could pass this test. Yet by giving the tenth of their incomes to the Lord, and also by setting aside one out of ten of their members for whole-time Christian service, that one native African congregation supports seventy-five of its own members as evangelists to the surrounding territory. The nearest approach today to the spirit of the Apostolic Churches may be

found among native Christians on foreign mission fields.

But the greatest achievements of Missions are not in the number of converts but in the changed attitude of whole non-Christian nations toward Christ. It is easier now to add millions of converts than it was to secure hundreds at the beginning of the modern missionary era. Through the influence of missions, modern educational systems are now beginning to be provided for whole nations that have been illiterate for centuries. The place and possibilities of womanhood are being rediscovered all over the non-Christian world through missionary influence. Already there is being raised up the vanguard of that coming army of native doctors and nurses in all lands that will one day lift the burden of unnecessary suffering from one-half of the human race.

If missions had done nothing else they would have been justified many-fold by the demonstration that they have provided on a world-scale of the absolute sufficiency of Christ to meet all human need. He has taken hold of humanity at its lowest and at its worst in every section of the world and has transformed it by His matchless power. Many of the outcastes in India have been so lifted up and transformed by Christ that even the Brahmins now sit at their feet and hear the words of heavenly wisdom from their lips. The only thing that is now necessary to the world-

wide planting of the Christian Church and the universal preaching of the gospel in our day is sacrificial obedience on the part of the followers of Christ. In comparison with the infinite importance and eternal results of this divinely appointed task, nothing else greatly matters.

I said "Let me walk in the fields;"
He said "Nay, walk in the town;"
I said "There are no flowers there;"
He said "No flowers, but a crown."
I said "But the skies are black,
There is nothing but noise and din;"
But He wept as He sent me back,
"There is more," He said, "There is sin."

I said "But the air is thick,
And fogs are veiling the sun;"
He answered, "Yet souls are sick
And souls in the dark, undone."
I said "I shall miss the light,
And friends will miss me, they say;"
He answered me, "Choose to-night,
If I am to miss you, or they."

I pleaded for time to be given,
He said "Is it hard to decide?
It will not seem hard in heaven,
To have followed the steps of your Guide."
I cast one look at the fields,
Then set my face to the town;
He said "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine,
And into my heart came He,
And I walk in a light divine
The path I had feared to see.

Essential Elements in a Worthy Life Purpose

The final test and measure of greatness is service. "Whosoever would become great among you shall be your servant; and whosoever would be first among you shall be bondservant of all. For the Son of Man also came not to be ministered unto but to minister and to give His life a ransom for many." Mark 10:43-45.

The chief way to serve Christ is to help one's fellowmen. He has so identified himself with mankind that he represents himself as saying at the last judgment:—"Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me." Mat. 25:40.

No life purpose is worthy that fails to recognize service to others as its central law. To live for gain or fame or pleasure is to throw life away foolishly and fruitlessly.

The organizing life-purposes of all Christians ought to be fundamentally identical in their essential elements. The main avenues of service are the same for the farmer and the preacher, for the mechanic and the missionary. Any disciple of Christ in any land may and should live with the same glorious purpose working out through his life that filled the life of Moody and Spurgeon, Livingstone and Carey and

the Apostle Paul. In the plan of Christ it was never intended that some men should follow a "secular" and others a "sacred" calling. Every disciple is to seek first the Kingdom of God. There are no two standards of moral conduct, one for ministers and missionaries and another for laymen. Nor are there two standards of spiritual obligation. "From every man according to his ability,—to every man according to his need," is the law of the Christian life. "No man has done his duty till he has done all he can."

1. The first condition of a complete life is the recognition of the fact that all life belongs wholly to God and that EACH SEPARATE LIFE IS A DIVINE PLAN. "For we are his workmanship, created in Christ Jesus for *good works, which God before prepared* that we should walk in them." Eph. 2:10. "I press on, if so be I may lay hold on that *for which also I was laid hold on by Christ Jesus.*" Phil. 3:12. The supreme ambition that any life can cherish is to discover and fulfill the perfect plan of God.

An infidel once asked a humble Christian man what kind of a God he had,—a big God or a little God. The inspired reply was, "My God is so big that the heaven of heavens cannot contain Him, and so little that He dwells in my heart." This is in exact accord with the promise of Jesus himself: "If a man love me he will keep my word: and my Father will love him, and WE WILL COME UNTO HIM AND MAKE OUR ABODE

WITH HIM." John 14:23. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and lofty place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite." Isa. 57:15. This is not only the superlative privilege but the inevitable experience of all who love Christ and obey Him. The experience of Paul is meant to be that of every other loyal disciple: "I have been crucified with Christ, and it is no longer I that live but *Christ liveth in me.*" Gal. 2:20. This is not a figure of speech, but practical reality. The work that Jesus "began to do" (Acts 1:1) while on earth in the flesh, He now continues to do through the members of His body. *"Now ye are the body of Christ* and severally members thereof." 1 Cor. 12:27.

2. Why are not the actual presence and power of the indwelling Christ more fully realized in the lives of Christian people? This brings us to the second condition of a complete and worthy life,—OBEDIENCE TO THE WILL OF GOD. Conscious or unconscious disobedience to God is the one most prolific cause of failure and barrenness in Christian life and service.

Obedience is the test of love,
the condition of assurance,
the basis of personal victory,

the way into spiritual discernment,
the measure of power,
the guarantee of fruitfulness, and
the secret of heavenly joy.

(1) Obedience is the test of love. "Ye are my friends if ye do the things that I command you," said Christ. John 15:14. "If ye love me ye will keep my commandments." John 14:15. "And why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46. One of the most solemn warnings in all Scripture is given by Christ in these words: "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophecy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Mat. 7:21-23.

(2) Obedience is the condition of assurance. "Hereby we know that we know Him, if we keep His commandments." John 2:3. A man has no right to be sure of his own salvation unless he knows himself to have the purpose of obedience to Christ as Lord.

(3) Obedience is the basis of personal victory over sin. "Be subject therefore unto God, but resist the devil, and he will flee from you.

Draw nigh unto God and he will draw nigh unto you." Jas 4:7, 8.

The complete prescription for victory is:

(a) Subjection to God,
(b) Resistance to the devil,
(c) Drawing nigh to God.

"Make me a captive, Lord,
And then I shall be free.
Help me to render up my sword,
And I shall conqueror be."

All victory begins with surrender to Christ as Lord and ends with reliance on His omnipotent strength.

(4) Obedience is the way into spiritual discernment.

"If any man willeth to do His will he shall know of the teaching whether it is of God, or whether I speak from myself." John 7:17.

"He that doeth the truth cometh to the light." John 3:21.

"The counsel of Jehovah is with them that fear Him; and He will show them His covenant." Psalm 25:14.

"What man is he that feareth Jehovah? Him shall He instruct in the way that he shall choose." Psalm 25:13.

The will of God for each life can only be discovered as there is the disposition in the life to undertake it. God does not reveal His plans merely to satisfy curiosity. It was when Paul

said, "Lord, what wilt Thou have me to do?" implying the will to do whatever was commanded, that Christ was able to unfold to him His perfect plan. "Wherefore, I was not disobedient unto the heavenly vision," (Acts 26:19) is Paul's own description of his attitude. If he had been disobedient he would have spoiled God's plan for his life, as multitudes of others have done.

Many young men and women are anxious to know what their lifework should be. The way to find out is to surrender utterly to the will of God in advance, and resolve to obey Christ, whatever His plan may be. As long as one has any resistance to God's will in his heart it is of little use to hope to discover His mind.

Some years ago there was a young man preparing for the service of Christ, and he was asked one day by a friend, "Are you willing to go to Africa for Christ?" This proved a severe test of the young man's obedience. He became willing after some struggle to go to India or China, or almost any other field except Africa. But his friend kept pressing the question each time he met him: "Are you yet willing to go to Africa for Christ?" regarding that as the hardest field and so the severest test of obedience. The man had no peace until he fought the issue out in his own soul and decided that he would obey Christ even if he were sent to Africa.

As a matter of fact he is not in Africa. He is a minister of the gospel in Colorado. But

spiritual peace and power did not come until he was willing to go even to Africa.

Stonewall Jackson was noted even as a young Professor for his absolute devotion to the will of God, no matter where it might lead him. To test his obedience, he was one day asked by a friend, "If you believed God wanted you to go to Africa and spend the rest of your life there in missionary work, would you go?" And the instant answer was: "Yes, without waiting to get my hat."

Christians would do well to put to themselves the severest test of obedience, that all resistance to the will of God may be discovered and cast out, for only then can the fulness of God's presence be realized and His will for us and through us be fully known.

And yet it is not so much through these hypothetical tests that we discover our own deepest attitude of heart and will, but in the multitudinous acts of our daily life. Is Christ really directing my life's energies this day? Is He getting done through me the things He wants done in the world?

One of the most searching and suggestive things ever said to me was a recent remark by a friend to this effect: "I have stopped merely measuring my life by what I hope to do in the future and have begun to think in terms of what I have actually got done today, to fulfill Christ's will through me."

(5) Obedience is the measure of spiritual

power. "We are witnesses of these things: and so also is the Holy Spirit, whom God hath given to them that obey Him." Acts 5:32.

I once asked a large audience whether there were any parents present who were unwilling to have their children go anywhere in the world that God might send them. The question went like an arrow to the heart of one of the most prominent ministers present. At that very moment he had an only son who was a student in a Theological Seminary, but he recognized in his own heart an unwillingness to have this son go as a missionary. He was aware of the danger of having any controversy with God, and in earnest prayer was given grace to say "Lord, not my will, but thine be done." That very day he went out to preach to a great audience of factory men in the open air, and according to his own testimony the power of God came down upon him in such fulness that over forty of those men yielded their lives to Christ in that single service. His own explanation of the experience was his new surrender and obedience to the will of God.

There is no use in asking for the Holy Spirit unless we mean to obey Him. He will only work in power where He can have His way in the life.

It would be absolutely unsafe for God to intrust His power to anyone who was not determined to use it only and wholly for the accomplishment of God's will. The whole universe might be thrown into confusion by the exercise of

divine power that is not in complete harmony with the divine purpose.

It is only as we actually obey the commands and will of God that we become conscious of the work of the Holy Spirit through us. The gift of the Spirit is to be accepted by faith, as is the gift of salvation through Christ. His work will be evident as we actually perform the service to which we are called.

(6) Obedience is the absolute guarantee of fruitfulness.

"Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me and I in him, the same beareth much fruit: for apart from me ye can do nothing. Herein is my Father glorified, that ye bear much fruit: and so shall ye be my disciples." John 15:1-6, 8.

The single condition of fruitfulness is obedient abiding in Christ. He did not say, if ye abide in me and are an ordained minister, or, if ye abide in me and have a good education, or, if ye abide in me and have special qualifications; no, to abide in Him is in itself the sole condition of bearing much fruit. How often is it evident that the person with few gifts but full consecration can accomplish what is utterly impossible to those of the greatest natural gifts but without the touch of divine power upon them.

(7) Obedience is also the secret of heavenly joy.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." John 15:10, 11.

One of the favorite lies of the devil is that doing God's will makes one miserable. The fact is that fighting the will of God leads to most of the misery in the world. Obedience to the will of God is the secret of all the deepest joy in the world.

The whole philosophy of life can be summed up in three phrases: the wisdom of righteousness,—the beauty of holiness,—the joy of obedience.

Dr. Jowett well says: "Religion that costs nothing is worth nothing. A religion that sheds no blood can render no vital service and can experience no heavenly joy."

The price of perfect joy is perfect obedience.

The normal attitude of the Christian disciple should be that described by Florence Nightingale when she said: "I never refuse God anything."

That was a notable declaration of Dr. Sun Yat Sen, of China: "God wants not your patronage, but your obedience."

One of the most striking expressions of this attitude of constant surrender and obedience to

God's will that has ever come to my notice was in the dying words of Adam McAll, a young missionary to the Congo, who after only eighteen months of service was stricken down with the fatal fever. In his closing conscious moments he slowly breathed out this prayer of surrender and victory: "Thou knowest the circumstances, Lord. Do as Thou pleasest. I have nothing to say. I am not dissatisfied that Thou art about to take me away. Why should I be? I gave myself, body, mind and soul to Thee, consecrated my whole life and being to Thy service. And now if it please Thee to take me, instead of the work which I would do for Thee, what is that to me? Thy will be done!"

In the presence of a spirit like this even death is vanquished. An obedient church would be resistless in its advance and in its success.

One of the most helpful little booklets that I have discovered during the past two years is entitled "The Life that Wins." It contains the personal testimony of Mr. Charles G. Trumbull, the widely known Editor of the Sunday School Times. I have already given away some thousands of copies of this booklet, and warmly recommend a similar use of it by others. That all who read these pages may have at least the summary of his remarkable testimony, the following sentences and paragraphs are reproduced here:

"There is only one life that wins; and that is the life of Jesus Christ. Every man may have

that life; every man may live that life.

I do not mean that every man may be Christ-like; I mean something very much better than that. I do not mean that a man may always have Christ's help; I mean something better than that. I do not mean that a man may have power from Christ; I mean something very much better than power. And I do not mean that a man shall be saved from his sins and kept from sinning; I mean something better than even that victory.

To explain what I do mean, I must simply tell you a very personal and recent experience of my own.

The conscious needs of my life, before there came the new experience of Christ, of which I would tell you, were definite enough. Three in particular stand out:

1. There were great fluctuations in my spiritual life, in my conscious closeness of fellowship with God. Sometimes I would be on the heights spiritually; sometimes I would be in the depths.

2. Another conscious lack of my life was the matter of failure before besetting sins. I was not fighting a winning fight in certain lines. Yet if Christ was not equal to a winning fight, what were my Christian beliefs and professions good for? I did not look for sinlessness. But I did believe that I could be enabled to win in certain directions habitually, yes, always, instead of uncertainly and interruptedly, the victories interspersed with crushing and humiliating defeats.

3. A third conscious lack was in the matter of dynamic, convincing spiritual power that would work miracle changes in other men's lives. I was doing a lot of Christian work—had been at it ever since I was a boy of fifteen. I was going through the motions—oh, yes. So can anybody. I was even doing personal work—the hardest kind of all; talking with people, one by one, about giving themselves to my Saviour! *But I wasn't seeing results.* Once in a great while I would see a little in the way of result, of course; but not much. I didn't see lives made over by Christ, revolutionized, turned into firebrands for Christ themselves, because of my work; and it seemed to me I ought to. Other men did, why not I? I comforted myself with the old assurance (so much used by the Devil) that it wasn't for me to see results; that I could safely leave that to the Lord if I did my part. But this didn't satisfy me, and I was sometimes heartsick over the spiritual barrenness of my Christian service.

I was in Edinburgh, attending the World Missionary Conference, and I saw that one whose book on "The Triumphant Life" had helped me greatly was to speak to men Sunday afternoon on "The Resources of the Christian Life." I went eagerly to hear him. I expected him to give us a series of definite things that we could do to strengthen our Christian life; and I knew I needed them. But his opening words showed me my mistake, while they made my heart leap with a

new joy. What he said was something like this:

"The resources of the Christian life, my dear friends, are just Jesus Christ."

That was all. But that was enough. I hadn't grasped it yet; but it was what all these men had been trying to tell me about. Later, as I talked with the speaker about my personal needs and difficulties, he said, earnestly and simply, "Oh, Mr. Trumbull, if we would only step out upon Christ in a more daring faith, He could do so much more for us."

It was about the middle of August that a crisis came with me. I was attending a young people's missionary conference, and was faced by a week of daily work there for which I knew I was miserably, hopelessly unfit and incompetent. For the few weeks previous had been one of my periods of spiritual let-down, not uplift, with all the loss and failure and defeat that such a time is sure to record. The first evening that I was there a missionary bishop spoke to us on the Water of Life. He told us that it was Christ's wish and purpose that every follower of His should be a wellspring of living, gushing water of life *all the time* to others, not intermittently, not interruptedly, but with continuous and irresistible flow. We have Christ's own word for it, he said, as he quoted, "He that believeth on me, from within him shall flow rivers of living water."

The next morning, alone in my room, I prayed it out with God, as I asked Him to show me the

way out. If there is a conception of Christ that I did not have, and that I needed because it was the secret of some of these other lives I had seen or heard of, a conception better than any I had yet had, and beyond me, I asked God to give it to me. I had with me the sermon I had heard, *"To me to live is Christ,"* and I rose from my knees and studied it. Then I prayed again. And God, in His long-suffering patience, forgiveness, and love, gave me what I asked for. He gave me a new Christ—wholly new in the conception and consciousness of Christ that now became mine.

Wherein was the change? It is hard to put it into words, and yet it is, oh, so new, and real, and wonderful, and miracle-working in both my own life and the lives of others.

To begin with, I realized for the first time that the many references throughout the New Testament to Christ in you, and you in Christ, Christ our life, and abiding in Christ, are literal, actual, blessed fact, and not figures of speech. How the 15th chapter of John thrilled with new life as I read it now! And the 3rd of Ephesians, 14 to 21. And Galatians 2:20. And Philippians 1:21.

Do you wonder that Paul could say with tingling joy and exultation, "To me to live is Christ"? He did not say, as I had mistakenly been supposing I must say, "To me to live is to be Christlike," nor "To me to live is to have Christ's help," nor, "To me to live is to serve Christ." No; he plunged through and beyond all that in the

bold, glorious, mysterious claim, "To me to live *is* Christ." I had never understood the verse before. Now, thanks to His gift of Himself, I am beginning to enter into a glimpse of its wonderful meaning. As a young missionary friend put it, whose life, as he was about to sail for the field, was revolutionized through his new appropriation of Christ, "For me to live is for Christ to live."

And that is how I know for myself that there is a life that wins: that it is the life of Jesus Christ: and that it may be our life for the asking, if we let Him—in absolute, unconditional surrender of ourselves to Him, our wills to His will, making Him the Master of our lives as well as our Saviour—enter in, occupy us, overwhelm us with Himself, yea, fill us with Himself "unto all the fulness of God."

What has the result been? Did this experience give me only a new intellectual conception of Christ, more interesting and satisfying than before? If it were only that, I should have little to tell you today. No; it meant a revolutionized, fundamentally changed life, within and without. If any man be *in* Christ, you know, there is a new creation.

The three great lacks or needs of which I spoke at the opening have been miraculously met as follows:

(1) There has been a fellowship with God, when I have trusted fully, utterly different from

and infinitely better than anything I had ever known in all my life before.

(2) There has been victory-by-freedom over certain besetting sins—the old ones that used to throttle and wreck me—when I have trusted Christ for this freedom. There is yet infinitely much ground to be occupied by Christ; of that I am more painfully aware than I ever used to be; and I know, also, that there is in my life, as has been well said, "a vast area of undiscovered sin" that I have not let Him, as I must by ever completer surrender and obedience, yet open my eyes to.

(3) And, lastly, the spiritual results in service have given me such a sharing of the joy of Heaven as I never knew was possible on earth.

Jesus Christ does not want to be our helper; He wants to be our life.

When our life is not only Christ's, but Christ, our life will be a winning life: for He cannot fail.

The conditions of thus receiving Christ as the fulness of the life seem to be three—after, of course, complete confession of sin and our personal acceptance of Christ as our Saviour from the guilt and consequences of our sin.

(1) Surrender absolutely and unconditionally to Christ as Master of all that we are and all that we have.

(2) Ask God for this gift of the fulness of Christ as our life.

(3) Believe, then, that God has done what we have asked—not *will* do, but has done it. Upon this third step, the quiet act of faith, all may depend. Faith must be willing to believe God in entire absence of any feeling or evidence. For God's word is safer, better and surer than any evidence of His word.

And remember that Christ Himself is better than any of His blessings; better than the power, or the victory, or the service, that He grants. God creates the electricity that drives cars, and carries messages, and lights our houses; but God is better than electricity. Christ creates spiritual power; but Christ is better than that power. He is God's best; He is God; and we may have this best: we may have Christ, yielding to Him in such completeness and abandonment of self that it is no longer we that live, but Christ liveth in us. Will you thus take Him?"

3. The third vital element in every Christian life-purpose is habitual personal witnessing. It was to make effective witnesses that the Holy Spirit was given.

"Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8.

There is no command in the Bible to unconverted people to come to church to hear the gospel. The command is to disciples to go out

and preach the gospel to every creature. And the great method of preaching is to bear testimony concerning what the Lord has done for us.

No disciple is free from this obligation. It is the one thing for which Christ declared that the Spirit was being sent, and the promise of the Holy Spirit was to every disciple. This is made unmistakably clear in the second chapter of the book of Acts. Peter closed his sermon on the day of Pentecost with these words: "Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified." Acts 2:36. The statement that follows is of the greatest significance. "Now when they heard this (these men who had crucified Christ) they were pricked in their heart and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and *ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him.*" Acts 2:37, 38.

No language could be employed to indicate more positively or unmistakably that the gift of the Holy Spirit is for every disciple. It is abundantly evident that

God needs us all,
God calls us all,

God equips us all, and it is also true that God holds us all responsible.

"So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, 'O wicked man, thou shall surely die,' and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way, he shall die in his iniquity, but thou hast delivered thy soul." Ezekiel 33:7-9.

To the same effect is the picture of Christ's rejection of those at the final judgment, who have not shown their faith by their works: "Then shall He say unto them on the left hand, Depart from me, ye cursed, into the eternal fire, which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty and ye gave me no drink; I was a stranger, and ye took me not in, naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go

away into eternal punishment: but the righteous into eternal life." Mat. 25:41-46.

The cry of the Psalmist is, "Let the redeemed of the Lord, SAY SO." Ps. 107:2.

How can one who has been bought by the blood of Christ be content to go through life and not SAY SO to others who have not yet been redeemed? "He that is wise winneth souls." Proverbs 11:30. "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Daniel 12:3.

"Let us offer up a sacrifice of praise to God continually, that is, the fruit of lips that make confession to His name." Heb. 13:15.

In other words, let us praise God continually by confessing Christ habitually.

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. Not only is confession with the mouth one of the most important initial evidences of salvation, but habitual confession of Christ with the mouth is one of the best continuous evidences of Christ's saving power from sin.

The chief reason why testimony to Christ is not more general and more habitual among Christian disciples is personal defeat in the battle with sin. People are conscious of the inconsistency of bearing testimony to a Saviour who is not now saving them from the dominion

of sin, even though they know perfectly well that it is their own fault and not Christ's, that they are meeting defeat.

The place for emphasis therefore is on such a surrender and obedience to Christ as will make possible a steadily victorious life through His abiding presence. On the other hand, it is of the utmost importance that the duty of habitual witnessing be impressed upon all disciples of Christ. The consciousness of this obligation is a mighty inspiration toward living the kind of a life where witnessing is not only possible but normal and inevitable.

I was told recently by a man about seventy years of age that he had been distributing gospel tracts wherever he went for more than thirty years. He told me that he could notice any coldness or decline in his spiritual life at once, by a tendency to neglect this work, which had become to him his most constant method of bearing testimony to Christ.

One of the chief reasons for the rapid growth of the churches on the mission fields is the fact that personal witnessing is so much more general there than in the home churches. I met a freshman in college in Korea who told one of his teachers that he had dealt personally with over 3,000 persons within six months. Many entire congregations on the mission field are made up of people, every one of whom has brought some one else to the Saviour.

I know of no better rule for personal witnessing than that adopted by the late Henry Clay Trumbull, and illustrated with many incidents in his book, "Individual Work for Individuals." This is the resolution which he made early in his Christian life and followed faithfully for more than fifty years:

"Whenever I am justified in choosing my subject of conversation with another, the theme of themes shall have prominence between us, so that I may learn his need, and, if possible, meet it."

More than ten years before his death I heard Dr. Trumbull say that he had a written record of over ten thousand such personal interviews. I was deeply impressed with two remarks he made in commenting upon his remarkable experience. He said that in every case the devil had tempted him not to have the interview, at least at that particular time. He also said that in no single case that he could remember had he been rudely repulsed.

4. The fourth vital element in a worthy life-purpose is STUDY. This includes study of the Word and study of the world.

"If ye abide in my word then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

"Behold I say unto you, lift up your eyes and look on the fields, that they are white already unto harvest." John 4:35.

No one can go beyond his knowledge. Knowledge comes not by accident but by diligent application and effort.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

The study of God's word is necessary to discover the principles and methods by which God is extending and establishing His Kingdom. It is also vital as the greatest single means of fellowship with God Himself.

Bible study is the very chiefest element in preparation for every kind of effective Christian service. "Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture, inspired of God, is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:14-17. The Bible is called "the sword of the Spirit," and those whose work has been most honored and blessed have been those who have used most faithfully and largely the Spirit's favorite weapon.

This point needs emphasis even in Theological Seminaries, where one would naturally suppose that the Bible is the chief book that is

studied. But those familiar with the facts know that even in these schools of the prophets, there is an almost irresistible tendency to study other subjects so much that the study of the Bible itself is neglected. So much time is given to Hebrew and Greek, and Church History, and Apologetics and Homiletics, and Biblical Criticism, and other subjects, that large numbers of students who graduate from the Theological Seminaries of America have no real command of the material in the Bible itself, and only the most rudimentary knowledge of how to teach the Bible. No one can mingle freely with the ministers and missionaries of the present day without hearing convincing evidence of the truth of these observations. It is not intended here to depreciate the value of the other studies ordinarily included in Theological Seminaries, but it is contended that the knowledge of the Bible itself, and how to teach it, is of more importance than all the other elements of the Theological curriculum put together.

What is learned of Hebrew is of very limited use to nine out of ten of the ministers of our day. Perhaps one-quarter of the active ministers make a somewhat larger use of the Greek. Most of the seminary text-books are seldom opened after the final examinations are passed. The business of the minister is to "preach the Word." But only a small fraction of the ministers of our day can be regarded as proficient in this most

essential preparation. The whole curriculum of most of the Theological Seminaries of North America needs to be reorganized around the Bible as the central text-book.

6. Another great need is for a better method and a larger amount of Bible study by college students. By common consent the Bible is the highest standard of English literature. For all the real business of living, no other book can compare with it in practical importance. No one ought to graduate from a Christian college without a fair knowledge of the Bible as a whole, a thorough mastery of selected books, a method of study that can be followed for the rest of one's life, and the ability to teach the Bible interestingly and profitably to others. There is as much mental discipline in thorough Bible study as in the mastery of any other textbook, and no other book can begin to furnish the moral and spiritual illumination and inspiration that the Bible contains.

The study of the world is also important in order to know what the religious conditions are now in each part of the world, and what yet needs to be done in order that the total program of Christ may be carried out. The necessity for this study is continuous, for the world is changing so rapidly that it is difficult to keep in touch with Kingdom-progress and opportunity. Thorough and continuous study is essential to every Christian who would fulfill God's plan

through his life. No one can pray with intelligence unless he knows the problems and the persons to pray for at any particular time. No one can use his possessions to the best advantage unless he studies the strategy of the Christian battle, and knows where money can be used most fruitfully. We have entirely too much of leaving these matters in the hands of officers of congregations or of denominations. This is poor education and worse religion. Every Christian should decide with intelligence and prayer how to invest his money for the Lord, for it is a vital part of the investment of his life.

It must be apparent that no one can exercise the all-round influence that God intends, on the whole forward movement of Christianity in the world, unless he knows enough about current world conditions and problems to instruct and inspire others, as well as to direct his own prayers and efforts.

5. The fifth element of a Christian life-purpose is *Prayer*.

After this manner therefore, pray ye:

Our Father who art in heaven,

Hallowed be Thy name
Thy Kingdom come
Thy will be done
} on earth as it is in heaven—
Mat. 6:9-10.

"The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of

the harvest, that He send forth laborers into His harvest." Luke 10:2.

Those who seek first the Kingdom of God will certainly put the Kingdom first in their prayers, as well as first in time, first in effort, first with gifts, influence and all the other potentialities of their being.

In the model prayer the Kingdom is not a postscript; it is the main burden of the prayer. Before even daily bread or any other personal need is mentioned, the interests of the Kingdom are presented. Do our prayers stand this test? How much real prayer is there for the sending out of needed laborers? This is the chief method by which laborers are to be found and sent, according to our Lord's statement. Yet how often this command of Christ to pray for laborers is ignored and neglected!

If people pray aright for missions, they will do everything else that they ought to do. This is the significance of the fact that Christ did not even wait to mention the other things that are necessary.

No one can pray as he ought for laborers and not be willing to go himself to any part of the world field. No one can pray this prayer with reality, and not be willing that his children and other loved ones should go to the ends of the earth as Christ's ambassadors. No one can pray this prayer with any power if he withholds from God his own possessions that might enable those

to go who are willing. It is inconsistent to offer this prayer for laborers and then do nothing to find the laborers needed, or to bring to the attention of young men and women the great unoccupied fields.

Rev. W. B. Anderson puts this in a way that is very challenging: "A man cannot live in sin and really pray that others be delivered from sin; nor can he live his own life in selfishness and pray that others may have their lives filled with love; nor himself live far from God and pray that others may be drawn near to Him, *A man may pray as much as he lives, and all the rest of his attempts at prayer are mockery.*"

There are those who have taken Christ seriously and have prayed for laborers. They have asked Him if He wanted them to go, and told Him they stood ready to follow His directions. They have been on the lookout for possible laborers, and have made it a habit to ask young men and women and even children the question of whether they might not best serve God by becoming missionaries. And some of these people have been used to lead scores of missionaries into various parts of the world, because they prayed and along with their prayers allowed God to use them as His agents in calling workers into the fields.

One of the most inspiring object-lessons of this fruitful form of service is Pastor Ding Lee Mei, of China. I have never met anyone else

who seemed to me to have gone into the business of prayer quite so systematically and thoroughly as this Chinese pastor. I saw him at the Kuling Missionary Conference in China in the summer of 1911. Though he was not able to understand English, he attended the Conference day after day, to keep in spiritual touch with it. While the meetings were in progress, I noticed him hour after hour holding a little pocket note-book quietly before him. After two or three days, my curiosity led me to inquire what this man was doing, with his note-book out in front of him so much of the time. I was told that this was his prayer-book and that he had in it the names of over 1000 individuals for whom he was praying regularly. So important did he regard prayer that he found some hours each day for this form of service.

At the close of the Conference my brother asked Pastor Ding if he would not put his name on the list of those for whom he prayed. Imagine his amazement when the reply came: "You do not need to make that request, I have had your name on my list for a long time."

Another of my American friends some time after this asked Pastor Ding to pray for him. He gladly consented to do so. My friend's number is 1262. How many American Christians have sixty-two names on their prayer-list, to say nothing of 1262?

This man is no fanatic. He has been used of

God more than any other person to lead several hundred strong Chinese young men and women to devote their whole lives to the evangelization of China. When asked the secret of his success, he replied: "I have only one method. It is prayer."

Would it not be safe to say: "Whoever prays most helps most." How many pastors and Sabbath School leaders, and Young People's workers and Christian disciples generally, will adopt this divine prescription for filling the world with the needed laborers; and then for filling the laborers with the presence and power of God?

Advantage ought also to be taken of the special promises to united prayer and agreement in prayer. "Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Mat. 18:19-20.

In view of such a promise, ought there not to be much more of agreement in things to be prayed for, and also much more of the practice of praying in small groups of two or three?

Among other objects of prayer is it not of great importance that every missionary have a group of intercessors who undertake to support him and his work habitually by prayer? There are many hundreds of church members in each denomination to every missionary who has been sent to the front. It ought surely to be possible

to have a group of from fifty to one hundred people organized into a definite prayer group for the spiritual backing and support of each missionary and the work to which he is related. All the organization needed would be to have some member of the group act as its secretary, to receive from the missionary occasional reports of answered prayer and additional requests for prayer. These could be duplicated by the secretary of the group and sent to each member. It ought not to be expected that the missionary would be able to write personally to each member of the group, though doubtless it would be well if each of them would occasionally write to him. It is my firm conviction that if the Church were organized in this way as a definite praying force, the spiritual power and effectiveness of the whole missionary enterprise would probably be doubled without adding a single new worker. The same method applied to the securing of additional workers would undoubtedly secure them, as it is the only method which the Master Himself felt it necessary to suggest.

6. For the sake of completeness the sixth element of a worthy life-purpose is here mentioned as Giving. As this subject will be treated in detail in a subsequent chapter, only passing reference is made to it in this context. But the highest use of possessions is one of the fine arts of Christian character, and inseparable from a complete and worthy life-purpose.

7. The seventh element in a Christian life-purpose will likewise be dealt with in a later chapter, but is mentioned here because it is too important to be omitted. It is *Leadership.* There is wise and comprehensive planning needed and it is open to anyone to plan for the Kingdom. The whole Church and the whole power of the Church are to be enlisted: How shall it be done? The whole world is to be evangelized: What can be done to hasten it? These objectives are not the exclusive preserves of official church leaders. Some of the greatest advances of all Christian history have been led by men from the ranks. Since every man's field is the world, the winning of the whole world is each separate person's problem. In the words of Dr. D. Clay Lilly, "Let us study how to do this thing, not merely how to get it done."

8. The last of the elements of a worthy life-purpose to be mentioned is *Going.* In some real sense every disciple must go.

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Mat. 28:18-20.

This commission contains a promise that we

all want to claim. But we have no right to the promise unless the command also is accepted and followed.

These three questions have helped many persons to accept both the commission and the promise as their own:

1. Does "go" mean stay?
2. Does "ye" mean some one else only?
3. Does "into all the world" mean only into any one part of it alone?

Manifestly every disciple is to go at least to those within his reach. He is also to be ready to go to the furthest field, if the Lord opens the way and indicates His will. He is to "go" by prayer and gift and influence to the uttermost part of the earth, even if he cannot go in person.

He is to let others "go" who feel called to go. He is to find goers and to help those to go who are willing. In short he is to see to it that the commission is carried out, and to put into its execution as much of interest and love and sacrifice as anyone else who may be engaged in the entire enterprise.

The spirit of Paul's great volunteer declaration should be adopted by every follower of Christ: "I AM DEBTOR both to Greeks and to Barbarians, both to the wise and to the foolish. SO AS MUCH AS IN ME IS I AM READY to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel; For it is

the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:14-16.

In other words, in the condensed summary suggested by Bishop Henderson:

1. Every man needs Christ.
2. Christ is able to meet every man's need.
3. I owe to every man everything that Christ means to me.

There is no middle ground. Attempting to pay 25 or 50 cents on the dollar of my debt is unsatisfactory to me and to Christ and to the world.

Any argument that would lead me to pay a part of the debt would compel me to try to pay it all.

All that is necessary in order to fill the world with the gospel is that each disciple "treat Jesus Christ right," by paying his honest debt.

"If Christianity is worth anything, it is worth everything. If it calls for any measure of warmth and zeal, it will justify the utmost degrees of these. There is no consistent medium between reckless atheism on the one hand, and the intensest warmth of religious life and zeal on the other."

"God wants our best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat
And still He asks His own with gentlest pleading
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love.
He only asks that of our store, we give to Him the best we have.

"Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace,
And in His service as we're growing stronger,
The calls to grand achievement still increase.
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive the best we have.

"And is our best too much? O friends, let us remember,
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood,
Gave up His precious life upon the cross.
The Lord of Lords, by whom the worlds were made,
Through bitter grief and tears, gave us the best He had."

Knowledge That is Power

How much does a person need to know in order to be the largest possible factor in extending the Kingdom of Christ throughout the world?

He needs to know what God's plan for redeeming the world is. This will mean a life of Bible study.

He needs to know how the Kingdom has progressed thus far, what obstacles it has met and what triumphs it has won. This will mean a knowledge of all the past.

He needs to know what the Church as a whole and his own particular church have done, are doing and are planning to do to complete the work of evangelizing the world. This is not knowledge that will be gained without prolonged and painstaking effort.

He needs to know the failure of non-Christian religions and the vast intellectual, physical, moral and spiritual needs of the nations in spiritual darkness.

He needs to know the adequacy of the gospel to meet all the deepest needs of mankind. His working creed might be summarized in the slogan, "Christ for every life and for all of life." To know with any fullness what Christ has al-

ready wrought in behalf of childhood, in behalf of womanhood, in behalf of manhood, in behalf of human society and government and civilization and brotherhood and peace, this is to know not only biography and history but the deepest secrets of human development and achievement and future possibility.

How can one feel the weight of the world's need unless he knows these things? How can he pray as he ought unless he is touched with the compassion that comes through knowledge? How can he give as he ought unless the need has penetrated his soul? How can he inspire others to take their part in the world-program unless he is familiar with the whole undertaking and is fully committed to the work himself?

How to become and to keep really intelligent one's self, and how to get and keep the whole church intelligent in these matters of deepest significance, is enough to tax the resources of the greatest educational leaders living.

It is desirable for us to study some of the main channels of such knowledge. Nothing less than a carefully wrought out educational program, prayerfully and persistently carried through in each congregation is sufficient to meet this great need.

1. Beyond question the pastor must be the chief missionary educator of the masses of Christian people. And there is probably no other field of human knowledge from which he

can bring to the average congregation so much that is new, startling and inspiring as is available from the wide field of missionary operations. Only an occasional pastor has yet learned how rich a goldmine this is of fact, suggestion and illustration. While special missionary sermons will doubtless be wise occasionally, those pastors who are saturated with missionary information and the missionary spirit, and who let it come out normally in all of their preaching, their prayers and their contacts with life, are those who make the deepest impression. Only the pastor who regards the whole world as his field will ever succeed in lifting his church up to its maximum missionary interest and efficiency. This can only be felt adequately when one gets beyond thinking merely in congregational or denominational terms, and yields his life to the achievement of Kingdom objectives.

The two questions which the most powerful men are ever asking themselves are these:

1. What needs to be done in the world?
2. How can I best help to do it?

Multitudes of men are forever tied down to the particular little task that they are officially responsible for. "Study larger maps," and take your part as an intelligent and important constructive factor in shaping history and lifting the whole world up into fellowship with God.

2. Along with the pastor, it is of the greatest

importance that the officers of the congregation, including the officers of every organization within the congregation, realize their vital relation to the whole missionary problem and make it a matter of most earnest study. In too many cases, when a pastor leaves a church, the missionary interest and offerings are allowed to lag and decline. This is not to the credit of the pastor. His method must have been fatally defective if such a result follows his departure. The wise leader will take pains so to share his deepest life and convictions with other responsible leaders in the congregation that even when he is gone, the work will go on. In this respect the Women's Missionary Societies are notable illustrations of the possibilities. They go on in much the same way whether a pastor is present or not, and their contributions do not show the variations that are common in congregations as a whole.

That is the highest leadership that so trains associates that the work is not seriously impeded by the withdrawal of any one person. The heads of every Christian organization within the Church have need to learn this lesson. If their policies are to be continued, they must take pains to train a group of associates in the actual leadership of the work while they are in charge of it and so are in a position to do so naturally.

The short-sighted and ineffective way to do is to attempt to carry the work through

single-handed, neglecting the enlistment and training of associates. It is to be feared that many preachers and other Christian leaders frequently fall into this grievous error.

3. The third natural step in an adequate program of missionary education for a congregation is the development of a strong missionary department in connection with every organization within the church. This would include the Sabbath School, the Young People's Society, the Men's Society, the Organized Bible Class, and the Women's Society, together with any other organizations in the church. There are now available well wrought out plans of education for all of these various agencies.

New textbooks on timely and vital missionary subjects are prepared each year. Experienced leaders draw up a comprehensive program of missionary education year by year, suggesting the various ways in which the available books, programs, etc., may be used with greatest advantage and results. The clearing house for most of this rich and diversified educational material is the Missionary Education Movement. No alert pastor or missionary committee can neglect for a single year the study of this material and the accompanying suggestions without immeasurable loss to the whole cause of Christ in the world. And yet only a fraction of the pastors are making any use whatever of these splendid helps at the present time. It is

so much easier to keep on in the old rut. It needs to be remembered that when a rut becomes deep enough it becomes a grave!

There still remain some general methods of missionary education that apply most properly to the whole congregation. Among these should be mentioned:

a. A monthly missionary meeting of the congregation as a whole. This may take the place either of a mid-week prayer service or of a Sabbath evening church service. The programs can either be arranged by the Church Missionary Committee or by the various Missionary Departments of the different organizations within the church, in turn. For example, the Men's Society may take charge of this meeting one month, the Women's Society the next, the Sunday School the next, and the Young People's Society the next. One plan for conducting this monthly popular meeting that has worked admirably is to spend a part of the time in a rapid survey of the world by seven or more persons. To one man might be assigned for a period of six months or more, the topic of reaching the immigrants with the gospel. He should be given two or three minutes at each monthly meeting to report the most interesting facts he has been able to discover during the month on this topic. Another person might be assigned the field of Latin America; another, Africa; another, the Moslem World; another, India; another, Japan and

Korea; another, China. By this plan a fresh look at each of the great fields of the world can be taken each month. The facts brought out should be made the occasion of prayer for these fields and their special needs. After the general survey has been made, there will still be time to take up some other theme in a fuller treatment. Experience proves that sustained study of one field after this simple plan often results in great interest being aroused on the part of the one to whom the field has been assigned, in addition to the information which he gathers and gives to the whole congregation. The most important principle to safeguard in connection with all meetings of this character is that a considerable number of people take part in each service. People learn by doing. They are more impressed by what they express than by what others say to them. "Expression deepens impression" is one of the laws of education that should be recognized far more fully in all of our churches. No wonder the preacher is impressed with the importance of his message. Every time he opens his mouth to talk about it the reaction upon his own soul is deepened. But what chance is there for the person who sits dumb through the years and gives no open expression to his best thoughts and convictions? The wonder is that any spiritual life can survive this hampering process. To discover adequate opportunities for the life of the members of the Church to express itself is one of the

greatest and most neglected privileges and duties of pastors and church officers.

A man was asked whether he knew another man in the same town. "Know him?" he exclaimed, "Why, I've slept with that man in the same church for twenty years." Nothing but a proper amount of personal exercise and expression will keep the average Christian awake. The most impressive address one ever hears, in its effect on one's own life, is the address one makes himself. That meeting is always a good one to you that you help to make. A man can often persuade himself of something that no one else has ever been able to persuade him of. We had a good illustration of this principle in one of our Laymen's Missionary campaigns. We appealed for laymen to go out as volunteers and speak on missions in various churches. It is, of course, always wise to send out these inexperienced men with others who have larger experience. So a vigorous new recruit who volunteered was sent out for a week of special meetings with an experienced secretary, the two men being scheduled to speak together in a different town each night.

On the opening evening the new layman spoke very briefly, but closed up his remarks by saying that he had recently become so deeply interested in missions that he had decided to give $25.00 to this cause this year himself. It was evident from his manner of announcing the fact that this was many times his past contribution.

The next night in another community, when this same man got to the climax of his speech, his friend who was traveling with him was startled to hear him say that he had decided to give $50.00 this year to missions! This was the prompt effect of his own speech upon himself!

The following night, when he got to the final flourish of his address, he doubled his subscription again! At the end of the week of speaking he decided to support a missionary of his own at $600 a year.

Twenty-five dollars looked big to him the first night. In a single week he persuaded himself to multiply this by twenty-four. There is no other way to get men to give so liberally as to set them at work as advocates of a good cause. As they think through the case for themselves, so as to be able to state it forcibly to others, it will take far more powerful hold upon themselves than it ever did before.

b. A good working missionary library, kept in constant circulation, is essential to an adequate educational program. Brains and skill are necessary to get the maximum dividends out of such equipment. But no thorough education is possible without it. To begin with, such a library should contain the best books on each of the great mission fields, some strong book on each of the great non-Christian religions, and a dozen or more of the best missionary biographies. There should be added a number of

new books each year, including the text-books published each year by the Student Volunteer Movement and the Missionary Education Movement. To these should be added the books in the "Library of Christian Progress" published by the Missionary Education Movement at the uniform price of 50 cents each. In many instances it is an easy matter to get all of these books and others also into the Public Library, if it is requested by the Ministers' Union, or any other influential group of citizens. Special attention should be given to keeping the Church people of the community informed about what missionary books are available. One of the important regular duties of the missionary committee in each church should be to stimulate the reading of such literature.

c. Another important method is the securing of subscribers to church and missionary periodicals. Every missionary committee should make a systematic effort once each year to get every family in the church to subscribe for the most important denominational and interdenominational missionary periodicals.

What missionary periodicals are essential to the minister or any other person who would keep informed comprehensively on this many-sided subject?

First of all should come one's own denominational Missionary Magazine. This is indispensable. Only second to this in importance

is THE MISSIONARY REVIEW OF THE WORLD, which keeps one in touch with the general progress of missions in all fields and in all denominations. All pastors and all men who serve on Missionary Committees should regularly read MEN AND MISSIONS, the official organ of the Laymen's Missionary Movement and the best means of keeping informed about the cultivation of the whole church as a missionary force. Wherever there are boys and girls in a home, the magazine, EVERYLAND is of great value. Those who would be fully informed on the church's progress in reaching Mohammedans should read "THE MOSLEM WORLD," a quarterly edited by Dr. Samuel M. Zwemer, of Cairo. The most scientific and scholarly of all the general missionary magazines is "THE INTERNATIONAL REVIEW OF MISSIONS," published by the Continuation Committee of the World Missionary Conference. This list may look rather formidable, but the total cost of all those periodicals would only be from seven dollars to seven dollars and a half a year, depending on the cost of the denominational magazine. If one family cannot afford to secure all this literature, by grouping two or four families together the cost to each could be reduced to four dollars or two dollars per family per year. This expense is insignificant in view of the value of the influences released in the home and the church through these records of the wonder-working of

God in the world. (A list of these magazines with their subscription prices may be found in the Appendix, page 192.)

d. The circulation of selected pamphlets and leaflets during the year, and especially during the special educational campaign preceding each annual organized canvass for missionary subscriptions is of great value. These pamphlets should be purchased in quantities and distributed personally at the close of the church service by the members of the missionary committee.

Nearly very Mission Board publishes several such pamphlets each year, and either offers them without charge, or at the mere cost of printing and postage. The Laymen's Missionary Movement and the Student Volunteer Movement have also developed a wonderfully rich pamphlet literature. You can often get a person to read a pamphlet when he might not be willing to read a book. If this condensed form of missionary education were appraised at its real value, many millions of leaflets and pamphlets would be distributed each year in American churches.

e. Organized Mission Study Classes have proved to be one of the most powerful means of missionary education. A great array of suitable text-books for such study has been prepared. Most of them are arranged in eight chapters,—to be used by a class one evening each week for eight weeks. The classes are generally small, so that every member can express himself at every

meeting. Such co-operative and intensive study must be ranked as one of the best proved methods of creating a church that is intelligent on missions. There is no sufficient reason for not having some of these classes in every congregation each year.

To meet the special demands for a still briefer course, especially for men's missionary discussion groups, two text-books of four chapters each have already been issued, and others are in course of preparation. These are books at twenty-five cents each, in size convenient to be carried in the pocket and read on street cars or at other times which otherwise are often wasted. Many thousands of these little books have been sold and a large number of Men's Discussion Groups have used them as a basis for their study and discussion. If the practical interest and value of such discussion is presented forcibly to the men at a suitable season at least once each year, and definite plans are outlined by which they may pursue one of these courses by giving to it one evening each week for one month, it will be found that large numbers of men can be led to an independent investigation and consideration of missions that may prove of great and permanent value to them.

f. Supplementing all these methods, it has been found to be of enormous help, once each year, to have a sustained period of consideration of missionary problems in each congregation,

immediately preceding the annual canvass for subscriptions. From four to six weeks have been found desirable for such cultivation. During this period every possible avenue of approach should be used to bring the whole congregation under a fresh and fuller realization of the significance and urgency of the whole missionary problem. All of the above mentioned methods should be used, together with other special features worked out by individual churches, to lay the missionary burden heavily upon the heart of every member. Such a preparation of heart and mind is absolutely essential to the highest success of any organized financial canvass.

It must be apparent to anyone that if such a program of education is carried out, it will require skilful and persistent work on the part of a few leaders. It has been assumed that a Church Missionary Committee is in existence in every congregation that is making any serious effort to measure up to its missionary obligation. Such a committee is essential to the best results. It should be officially appointed and should be revised annually, and be given every possible support in its work. This Committee will need to spend an unhurried evening together once each month in conference and prayer, if they do the work open to them in the congregation.

All the methods of missionary education suggested thus far are for use in the individual congregation or parish. There remain two other

special methods of approach to be mentioned.

1. Deputations of men visiting churches within a given area.

2. Interdenominational conferences and conventions.

It has been found by experience that a church is often greatly stimulated by the visit of a deputation of two or three men from some other congregation or community. Many laymen have been discovered and developed who do this work admirably. The laymen are more free to participate in such work inasmuch as most of it can best be done at the regular church services on the Lord's day.

By way of illustration of the great possibilities of this form of work, two laymen in one Baptist Association in North Carolina visited the twenty-eight congregations in that Association, spending as a rule one entire Lord's day with each congregation. They not only presented the reasons for enlarged missionary interest and consecration, but also the methods found best to secure larger results. Before they left they had a series of resolutions passed by each congregation, adopting (1) the weekly plan of missionary offerings, (2) the annual organized personal canvass for missionary subscriptions and (3) the fixing of a definite amount that the congregation would aim to raise that year for missionary purposes.

There were many helpful results of this sys-

tematic effort. Its success on the financial side is indicated by the fact that these twenty-eight congregations increased their total missionary offerings that year by an average of 95%. Similar systematic cultivation is being given groups of churches in many parts of America. The work may be done either denominationally or interdenominationally. Perhaps the best experience thus far would favor its being done denominationally.

The other form of promoting missionary intelligence that has been specially powerful has been the interdenominational convention or conference. No other single method has been so effective as this in gaining the attention of men uninterested in missions, in overcoming their prejudice and in inspiring them to take hold seriously of the work of missions. Large numbers of these conventions and conferences have been held by the Laymen's Missionary Movement, which was first organized in 1906, the number of conferences in the season of 1913-14 alone being about four hundred and fifty. It is found helpful to have such gatherings about once every two years in all the larger communities. The peculiar power of these meetings in which all churches are represented lies largely in the fact that the whole task of the entire Church can thus be considered by the representatives of all the churches of any community. This gives a sense of unity, solidarity, and power that cannot be

secured in separate denominational assemblies. So long as the Church is divided into many different communions, some agency will be needed to bring them all together in this co-operative fashion. The unprecedented missionary advance of the past few years in the United States and Canada has been largely due to this united approach to the subject. The advance in contributions to home and foreign missions during the past ten years has been nearly 100%, and in some entire communions considerably more than this.

It is only a step from the united consideration of the missionary problem at home, to the united study of the problem as a whole by the representatives of the churches abroad. Recently there has occurred the most extensive and thorough co-operative study of missionary problems yet undertaken on the foreign mission fields, in a series of conferences conducted by the Continuation Committee of the Edinburgh Conference. Both abroad and at home the forces of Christendom are rapidly coming to act in a co-operative instead of an isolated way. This co-operation has gone so far in some fields abroad as to lead to a complete subdivision of the territory between the various communions. It is notable also that even in the matter of theological education it has been found possible to do the work admirably in union institutions. Missions are coming to be recognized increasingly as one

of the mightiest forces in the promotion of that true spiritual unity of the Church for which our Lord prayed.

Effective Missionary Speaking

It seems desirable in this connection to give some careful consideration to what constitutes effective missionary speaking. This is a matter of vital interest not only to pastors but to all laymen who desire to make their lives count largely in making the Church the force she is capable of becoming. The following suggestions are made up from actual observation of missionary speaking that hits the mark.

1. Give information rather than exhortation. "An audience is always interested when it is learning." Appeals soon get tiresome. Let the facts be the main appeal. The chief weakness of much missionary speaking is that it is long on exhortation and short on facts.

2. Deal largely in the concrete, and tie up facts and principles with personality. People are interested more in persons than in principles. The Bible is written in terms of personality. Use illustrations and stories to enforce general facts and principles. Avoid also the peril of merely telling anecdotes and not relating them closely to general missionary facts and considerations.

3. Be human. Let the emotions as well as the intelligence be stirred. Study points of con-

tact with the audience. Don't begin your address at a point too far removed from common experience. Humor that is not forced is a help, if it is not overdone. Human problems, like illiteracy, poverty, suffering, make a powerful appeal to people, and may open their hearts to the deeper spiritual needs. "Out of the heart are the issues of life." We are governed not so much by what we know as by what we feel.

Illustrations of the unnecessary suffering in the world where Christ is not known are very valuable. If these can be accompanied by object-lessons, however simple, their value is much increased.

4. Present any topic in its widest relations. Study to give comprehensive views.

If speaking of a Hindu inquirer let his case illustrate some situation in Hinduism generally.

If telling about work in your own district let it illustrate the conditions in a whole nation.

Think and speak in terms of the whole Kingdom rather than merely of your own denomination. Of course, it is helpful to use denominational facts for illustration, but they should not obscure the larger work of the whole Church. Every Christian has a right to the inspiration of the success of the whole army of Christ, and also needs the challenge of the whole world's need.

5. Study the value of the eye in acquiring knowledge. About 80% of all we learn comes to us through the eye. Maps, charts, and object

lessons of all kinds are, therefore, of great assistance in picturing the missionary situation. They double the power of many a speaker. They are also of much help in arousing the attention and interest of a tired audience. "What gets your attention gets you."

6. Meet criticisms of missions indirectly, as a rule, without advertising them.

7. Study accuracy in statement. Many a good cause is weakened by exaggeration. One statement by a speaker, recognized as not true by a hearer, casts doubt on all the rest he may say.

8. Study to minister to the spiritual needs of the people in the audience. Missions furnish splendid opportunity for this. Exalt Christ, that seeing Him, all may be enriched.

9. Be the incarnation of all you ask of others.

Unless a man is a message, he cannot speak a message of any power. Give what you ask and then ask what you will. Remember that it is often true:

"What you are speaks so loud that I cannot hear what you say."

"The depth from which our words are spoken is the measure of the depth at which they will be heard."

Only a consuming conviction will burn its way deeply and permanently into other hearts and lives.

"No great reform will accomplish more than

is latent in the character of the reformer." There is a deposit of character back of all words.

"No more comes out of men than is in them."

"Intense conviction, showing itself in intense personality, marks the difference between an ordinary leader, or counselor, and an exceptional one. It was not the number of his soldiers, but his power to use every man as if he were ten men, or a hundred that made Napoleon, or Phil. Sheridan, the general he was. Surely he who has Christ back of him in his every word and his every deed ought to feel that he is wielding the power of the Almighty when he acts or speaks for his Saviour in that Saviour's work."

10. Have a definite and great purpose in all missionary speaking.

It is not mere entertainment or information the people need. It is conviction, consecration, action, devotion, to the end that the will of God may actually be done among men. To this end, inform the minds, arouse the feelings, but never be satisfied without trying to move the wills of those to whom you speak.

Only the knowledge that finds expression in appropriate action is of the highest value to men. If one has his mind persuaded, and his heart touched, but fails to make the proper response through his will, it is a serious question whether he is not injured rather than helped.

We are all familiar with optical illusion. But I am inclined to believe that a more common ex-

perience is emotional illusion. Many people have been deeply moved emotionally by some stirring appeal and have felt profoundly that something must be done to meet the need and have then gone away and done nothing. They seem to have deceived themselves into believing that the important thing is feeling right about the subject, rather than acting right in view of the facts. But proper conceptions and appropriate feelings are meant to be the springboard for consistent action. Until the will has acted the person has not acted. It is of great importance therefore that the educational process be carried to its logical conclusion, and that all new knowledge issue in worthy action.

The widespread indifference of the Church to missions must somehow be overcome. Indispensable in this process is it that the Church should become and be kept intelligent. Christ Himself calls upon His followers to lift up their eyes and look on the fields. In other words, study missions. Study that you may pray aright. Study that you may work efficiently. Study that you may give adequately. No one is apt to live beyond his knowledge in any of these vital respects. Christ gave four commands, obedience to which would lead to the speedy solution of the missionary problem:

1. Know John 4:35.
2. Pray Mat. 9:38, Mat. 6:9-10.

3. Love — John 13:34.
   See also 1 John 3:16-17.
4. Witness — Acts 1:8.

The restless millions wait
The light whose dawning
Maketh all things new;
  Christ also waits,
But men are slow and late:
Will we do what we can?
Will I? Will you?

Money and the Kingdom

Money is a good servant but a bad master. The love of money is the root of all kinds of evil. It will produce these evil results in the life of the poor as well as of the rich, if the love of gain is allowed to dominate the life.

The perils of prosperity were clearly seen and emphasized by Moses away back in the early days of Hebrew history. "Beware lest thou forget Jehovah thy God in not keeping His commandments, and His ordinances, and His statutes, which I command thee this day; Lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage; who led thee through the great and terrible wilderness wherein were fiery serpents and scorpions, and thirsty ground where was not water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna which thy father knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end: And lest thou

say in thy heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is He that giveth thee power to get wealth; that He may establish His covenant which He sware unto thy fathers, as at this day." Deut. 8:11-18.

Christ called emphatic attention to the same danger. In the parable of the sower occurs this deeply suggestive statement: "He that was sown among the thorns, this is he that heareth the word; and the care of the world and the deceitfulness of riches choke the word, and he becometh unfruitful." Mat. 13:22. In another place He spoke even more strongly: "How hardly shall they that have riches enter into the Kingdom of God!" Mark 10:23.

In view of these plain and powerful warnings how timely and appropriate is the command which Christ gave: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: For where thy treasure is there will thy heart be also." Mat. 6:19-21. It is of great importance that this reason assigned to this command be clearly observed: "For where thy treasure is there will thy heart be also." Christ wants our hearts set on spiritual and eternal things. To this end He asks that we do not

make the earth the storehouse of our treasure.

I know a business man who is very successful, with an income of over $100,000 a year, who takes this command to lay up treasure in heaven just as it stands and follows it. He refuses to invest in stocks or bonds or real estate or gold mines or anything else apart from his one business. As rapidly as God gives him money he uses it for the extension of the Kingdom. He has a large family of children, and he says that for their sake, he does not want to take the risk of accumulating wealth, though if he wished, he could accumulate a million dollars within ten years. Has he not discovered the real spirit of Christ's teaching?

There is another very successful business man who, in the prime of life, has decided to give practically all of his time and strength to Kingdom-building instead of to fortune-building. He has written a most suggestive booklet on "Why I'm Glad I Stopped Getting Rich." The Lord has used him in a very wonderful way since he took this stand. Is God not calling on hundreds of successful business men to do something like what these men are doing? One is remaining active in business and using his income for Kingdom purposes; the other has turned over his business almost wholly to the management of others, that he may put his own time and constructive leadership into spiritual affairs.

One of the best modern definitions of money

is given by Dr. A. F. Schauffler in these words: "Money is myself. I am a laboring man, we will say, and can handle a pickaxe, and I hire myself out for a week at $2.00 a day. At the close of the week I get $12.00 and put it in my pocket. What is that $12.00? It is a week's worth of my muscle put into greenbacks and pocketed; that is, I have got a week's worth of myself in my pocket. Or, I am a clerk and I hire myself out at $20.00 a week. Saturday comes and I get my pay, and when I put that in my pocket, I pocket a week's worth of myself as a clerk. Or, I am a merchant, and I have larger affairs. At the end of the week I strike my balance-sheet and find that I am to the good $1,000. That is a week's worth of the merchant. The muscle man, the mind man, the genius, when he gets his money, is really getting the result of his own labor in the shape of cash.

Money in your pocket is not merely silver and gold, but it is something *human,* something that is instinct with power, because it represents power expended.

Now, money is like electricity; it is stored power, and it is only a question as to where that power shall be loosed. It can do nothing simply as stored power; it is stored that it may be loosed. How shall it be loosed? That is the only question. It is a very serious question indeed, because with the Divine blessing, there may come such results as shall cause us to marvel

here and to praise God throughout all eternity."

Jesus said: "No man can serve two masters," but it is quite clear that it is impossible not to serve one. As an indication of the two masters that are likeliest to be set over against each other in bidding for first place in our lives, Jesus went on to say, "Ye cannot serve God and mammon." It might well be rendered "Ye cannot serve God and gold." The argument which Jesus bases on this fundamental principle is of the greatest practical value. The statement that immediately follows is: *"Therefore* be not anxious for your life, * * but seek first the Kingdom of God." Mat. 6:25-33. Since you cannot serve both yourself and God, serve God, and He will see that you have what you need for your physical needs. It is impossible to get the full force of this command of Jesus to seek first the Kingdom of God, without going back to the basis of the whole argument at the beginning of the paragraph, viz., "No man can serve two masters." It is a terrible tragedy for a man made in the image of God and destined to live forever, and intended to be an important constructive factor in building the eternal Kingdom of God, to be possessed with a passion for earthly possessions. This must inevitably mean that he cannot possibly "seek first the Kingdom of God." The folly and danger of seeking first for earthly gain is impressively stated in Paul's counsel to Timothy: "But godliness with contentment is great gain: For we

brought nothing into the world, for neither can we carry anything out; But having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses." "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." 1 Tim. 8:12, 17-19.

Covetousness is one of the most deadening and damning sins described in the Bible. Yet it is about the most respectable sin among modern Christians. One of the ten commandments of the decalogue deals exclusively with this sin,

which marks it at once as one of the fiercest foes of a worthy life. Paul puts covetousness in a very black list when he says: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and *covetousness, which is idolatry;* for which things' sake cometh the wrath of God upon the sons of disobedience." Col. 3:5-6. One of the few men that God is described as calling a fool is the covetous man. Jesus said: "Take heed and keep yourselves from *all covetousness:* for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, the ground of a certain rich man brought forth plentifully and he reasoned within himself, saying, what shall I do because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 15-21.

"Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, *nor*

covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God." 1 Cor. 6:9-10.

It is necessary that Christians see clearly the perils of wealth and the corroding and crushing sin of covetousness, in order properly to value the means of overcoming these temptations in themselves and among their fellow-disciples. For God never asks of us anything that is not for our own good. When He makes His Kingdom dependent on our gifts, we may be sure that His plan contains blessing for us in connection with our giving. No character can be complete in which this grace of giving is not largely developed. "As ye abound in everything, in faith and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace (of giving) also." 2 Cor. 8:7. If the grace of giving can thus be classified with faith and utterance and knowledge and earnestness and love, it becomes apparent at once that this grace needs cultivation in the life of every disciple. Dr. Alexander MacLaren says: "Giving is essential to the completeness of Christian character. It is the crowning grace, because it is the practical manifestation of the highest excellences. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of his spirit." It is from this angle that it is seen to be of surpassing importance that all children as well as older people be taught proper habits and

standards of giving. Our financial plans for the Church must be based on the purpose of helping to save our whole Church membership from the blight and curse of covetousness.

Childhood and youth are the natural period of habit-forming. Habits neglected until mature life is reached, are formed with far greater difficulty. Where children have not been taught to give until after they are grown to maturity, it is only with the greatest difficulty that they ever learn proper habits of giving. Parents are as responsible for teaching their children to give as for teaching them to pray. It is a serious question whether the failure to give is not as damaging to character as the failure to pray. Pastors, Sabbath School teachers, editors, and all other Christian leaders, should make this danger so clear and emphatic that no one in connection with the Church in any of its departments would be left without patient and thorough instruction. Parents can no more do the giving for their children than they can do their eating for them. It would be well if all of our children could be as well trained in the habit of regular systematic giving as the one of whom the following incident is told. He was in his seat in church one day when a fashionably dressed strange lady was shown into the pew beside him. When the ushers began to take up the collection, the boy noticed that the lady had no offering to put on the plate. He felt keenly the humiliation of such a situa-

tion. As the ushers drew nearer, a happy thought struck him, and leaning over close to the stranger, he handed her his offering as he said in a stage whisper: "Here, you put this in; I can get under the seat."

It would take rather radical changes in the architecture of our churches to provide accommodations for all the people who by these standards would have to get under the seats. Every person needs the personal spiritual development that comes from proper habits of giving, just as certainly as every individual requires food and exercise for the normal development of his physical powers. Moreover, children as well as older disciples are to take their part as active workers and witnesses in extending the Kingdom of Christ throughout the world. Those who are called to tend the sheep and feed the lambs, should see to it that the Church uses methods that will secure the development of this grace of giving in younger and older alike.

Too often the question of finance has been one of getting funds enough to keep the Church machinery running. God's main idea of it is that through giving, character is being developed that could not be produced in any other way. Unless all financial work in the Church is approached from this angle, there is danger of its being regarded as a burden instead of a spiritual opportunity, and there is danger that the very thing that God intended to be a means of

blessing and enrichment shall be turned into a reproach to the Church. Because of the unspiritual and wrong financial methods often used, many people outside the Church have received the impression that one of the chief things which the Church wants of them is their money. No money ought ever to be asked for by the Church that is not to be given to God as an act of love and obedience and worship to Him. Christ would still drive from His temple many of the methods that have been used in Church finance with the solemn warning: "Take these things hence. Make not my Father's house a place of merchandise." John 2:16.

It is not because God is either a pauper or a beggar that He asks us for money for His Kingdom. He is already the owner of the wealth of the universe. "The silver and the gold are mine, saith the Lord, and the cattle upon a thousand hills. If I were hungry, I would not ask thee, for the world is mine and the fulness thereof." "It is not a question of how much of my money I will give to God, but how much of God's money I will keep and use for myself."

If God is so rich, why then does He ask us for money? There is only one possible answer. It is that we may become more like Himself in character. If we are going to become like God, we have got to give as God does. And the more we share His likeness, the more absolutely certain is it that we shall give as He does.

"God *so loved* the world *that He gave.*" And in giving, He gave His best. This passage is wonderfully illuminated and applied in 1 John 3: 16-17. "Hereby know we love because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" This is God's challenging way of saying that it does not. God's love cannot abide in the heart of a person who does not give. "A man may give without loving, but he cannot love without giving." His giving is the manifestation and the measure of his love. All graces grow by exercise, just as muscles become strong through use. The grace of giving needs a great deal of hard exercise to keep it healthy.

The churches of North America are not now giving half enough to keep themselves healthy, even if there were no world to evangelize. The average contribution of American church members, for all church and missionary purposes, is only about thirty cents per week. Thirty cents is one-tenth of $3.00, and $3.00 is earned by the most unskilled laborer in America in a day and a half to two days. Even if the church members of America were not earning on the average more than the most unskilled laborers in the land, they are giving only about one-fourth of one-tenth of their income to the Church in all its

manifold operations and work. Giving even one-tenth of the income to God would probably multiply the contributions of most churches at least four-fold. But one-tenth is not the full measure of Christian obligation. It is only a good starting-point in the development of Godlike giving. The New Testament rule is, "Freely ye have received: freely give." In other words, give in the same way that God has given to you. In another striking passage Jesus says: "Whosoever he be of you that renounceth not all that he hath he cannot be my disciple." Luke 14:33. That is to say that all possessions must be held absolutely at Christ's disposal. It will require a good deal more than giving one-tenth to keep multitudes of people from covetousness in these days. Yet the principle of the tenth as the starting-point is not to be set aside as of no value. It has enormous spiritual value. Many have thrust it aside as a part of a worn-out legal system. But this is a very superficial course to pursue. God never put such tremendous emphasis upon giving the tithe in any dispensation unless there was something inherently and eternally right and reasonable about it in all dispensations. Two of the severest tests of loyalty to God in Old Testament times were keeping the Sabbath and paying the tithe. It is doubtful whether there are any more important practical tests of love and loyalty in the New Testament dispensation.

"System, not spasm, is God's method." No man can do his best in any direction unless he uses system. In the matter of giving system is peculiarly important, if one is to put the kingdom of God first. If the matter is left to impulse the danger is that multiplied calls of a personal nature will consume one's resources, and only the leavings will be available for God and His work.

I was once asked by a church officer how one could give to the church when he needed all of his money for other things. He said, "How can you get any juice out of an orange that is already squeezed dry?" My answer was, "My dear man, the time to squeeze for God is when the orange is full. It is not the dregs He asks, but the first-fruits."

It was doubtless partly the human necessity for system that led to the divine call for at least one-tenth of the income to be brought in regularly to the appointed place of worship. No elaborate massing of scripture is necessary to indicate this proportion as the very least that any Christian should give.

"The tenth is the Lord's." Lev. 27:30.

"Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now

herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

"Ye tithe; this ought ye to have done." Mat. 23:23.

"Here men that die receive tithes; but there one of whom it is witnessed that He liveth." Heb. 7:8.

What the law of God commands, what the Son of God in specific terms approves and commends, and what forty centuries of experience endorses as of deep spiritual significance and value, is not to be set aside by any careless interpretation of the transient value of parts of scripture. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:16, 17. It is not only New Testament scripture that is thus profitable. The Apostle Peter voices the call of the Spirit of God to the obedience of all Scripture in his emphatic declaration: "No prophecy (or teaching) of Scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." 2 Peter 1:20-21.

There is another powerful line of argument that is not only confirmatory but absolutely con-

clusive. In discussing the relation of the law and the gospel Paul makes this great generalization: "For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh and for sin, condemned sin in the flesh: *that the requirement of the law might be fulfilled in us,* who walk not after the flesh but after the Spirit." Rom. 8:3-4.

In other words, the very purpose of the gospel is to enable men to fulfill the requirement of the law, not to dodge it. People who are willing to fall below the standards of the law are thereby dishonoring the gospel. Christ read fuller meaning into every law of the Old Testament. And He certainly means His disciples to go far beyond the tithe in their loving obedience to the outworking of His life through them. The tenth is the starting-point and the minimum proportion for all Christians to give systematically to God. Those who can afford to do so will give a far larger proportion if the love of God is allowed to possess them.

The only people competent to give testimony to the spiritual value of obedience to this law of the tithe are the people who have obeyed it. It is deeply significant that with one voice, those who have given to God habitually at least one-tenth of their income, heartily testify to its great spiritual value. The ancient challenge of God to His people has not been withdrawn, and many are still accepting it and finding it true: "Bring

ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. There can be no great general spiritual awakening throughout the Church until there is fuller obedience to God's will in this matter of giving.

One of the most blessed things about the habit of proportionate giving is that in so many cases it is the first step toward giving God two-tenths or five-tenths or nine-tenths of the income, instead of one. The instances where this has been done are legion. But there are very few cases of persons reaching high altitudes of Christian stewardship without beginning to climb up to them on the ladder of the tithe. In this case, again, "The law is our school-master to bring us to Christ." And having come to accept Christ's standards, men go on beyond the requirements of the law from the new principle of divine love that He has imparted to them.

I do not want to be quoted as saying that a man is doing his financial duty if he is giving one-tenth of his income to God. It is possible to give this, and still be a Pharisee and a hypocrite. All prosperous Christians ought undoubtedly to be giving a far larger proportion than this. But even the poorest disciple cannot afford to give less than one-tenth. Nine-tenths of even a very

small income will go further after one-tenth of it has been given to God, than the whole amount will go if it is all kept.

Mr. H. Z. Duke of Dallas, Texas, gives very remarkable testimony to the blessings of God that have come from simple obedience to God's law in the matter of proportionate giving. He has been so prospered in business as well as in spiritual matters that he is now at the head of a large string of stores in Texas and the Southwest, and rejoices at being able to give not only one-tenth, but practically all of his income to the work of the Lord.

I met a man in Des Moines, Iowa, who told me that he had not been converted until middle life, and had then joined a Methodist church. The stewards of the church called on him and told him that they had assessed him $12.50 toward the church expenses. He asked them how long this $12.50 was supposed to be good for. They told him that it would do for a year. In utter amazement at so small an amount being stipulated, he exclaimed: "Why, when I was serving the devil, I often spent that much on him in one evening!" When he got home, he discussed the matter with his wife. She suggested that probably there might be something in the Bible to help them determine how much they should give. So they decided to read the Bible through to find out. My friend showed me the passages from the Bible that he had copied into

his note-book, that threw light for him on his duty. As he turned the leaves, he put his index finger on a verse he had written, and said to me, "This verse fixed me." I was, of course, deeply interested to see the verse that had "fixed" him, as he described it. I found it to be the familiar passage in Mal. 3:8-10, "Will a man rob God?" He went on to say that he and his wife then decided that they would certainly give to God at least one-tenth of their income. As they read on through the New Testament, they discovered higher standards still and had accepted those also.

"And now," he continued, "perhaps you would like to see what we have given to God in the last six months. I have the account right here in this same book." He referred to the book in which he had written down all the chief passages on giving. And what do you suppose this man had given, of whom the church stewards had asked $12.50? He showed me the figures. He had given $327 during the past six months. Would that every new convert would go to the Word of God for his standards of giving, rather than accept any inadequate basis suggested by any church officers whatsoever.

If this problem of leading people to give as God gives is ever to be settled, I know of nothing that can help so much toward it as the adequate presentation of the whole world's need. The world is the only thing big enough to pro-

vide outlet and motive for giving on a scale commensurate with the capacity of the Christians of our day.

The money that belongs by every right to God, but that is kept back from Him by His people, is probably the greatest hindrance to vital spirituality that there is in the world today. No person can become Christlike without accepting Christ's standards of action. If Christ were on earth in the flesh, and had the money now in the possession of Christians, how long would it take to get all the money needed to support missionaries enough to evangelize the world? If Christ had your bank account, what would He do with it? Does He have it? Shall He have it? Shall He have it from now on? "Ye are not your own: ye are bought with a price: Therefore, glorify God in your body, and in your spirit, which are God's." I. Cor. 6:19-20.

How much money is needed for the evangelization of the world and what are the best methods of securing it?

The whole of Protestant Christendom is now spending about $33,000,000 annually to evangelize the non-Christian world, of which amount about one-half is contributed by the churches of the United States. The total present missionary force should be at least doubled in order to reach the whole world with the gospel in this generation. The present material equipment is also very inadequate, and the cost of living is increasing

abroad as well as at home. Eighty million dollars a year would, therefore, be a very moderate estimate of the total financial need. More than three and a half times this amount is being contributed annually for religious purposes within the United States by the Protestant Churches, and the population of the United States is less than one-tenth the population of the non-Christian world. So from some angles, an estimate of $80,000,000 a year for the whole non-Christian world is absurdly small.

In order to double the total number of missionaries abroad, it will probably be necessary for the churches in the United States to treble the force in the territory they occupy. This would mean in round numbers a total of 25,000 missionaries from the United States, together with an annual contribution of $50,000,000 by the 24,000,000 Protestant church members in America. It ought to be possible to enlist the active co-operation of at least 16,000,000 of these, or two-thirds of the total number of Protestant Christians. Twenty-five thousand missionaries would only require one out of every 640 of these 16,000,000. To support these 25,000 missionaries and their work, together with an army of native Christian workers, would cost about $2000 a year per missionary, or $3.12 per member annually for the 16,000,000 Christians that we are supposing could be reached. $3.12 a year is only six cents a week, or

a penny a day for the working days of the year. If only one-half as many people can be enlisted as we have supposed, it could still be done for an average of a postage stamp a day for the working days of the year. Or two million people each giving 50 cents per week would provide the total $50,000,000 a year needed, or one million people averaging each one dollar per week could do the same thing.

These calculations are only to indicate how perfectly simple and feasible it is to provide the money needed if the Church really cares. If the Church does not care and cannot be led to care, then Christ will have to wait until He finally gets a Church that shares His own compassion. It is not intended to suggest that the actual giving will be done according to any such mathematical calculation as the above. Already there are individuals pouring money into the missionary treasury by the $10,000 or more every year. And their number should be greatly increased. The law of "averages" is a dangerous thing in religion. God is not looking or asking for "average" Christians. There are entirely too many of them now. What is needed is a school of Christians who will undertake to do all they can, regardless of the disobedience of others.

One man has undertaken to provide all the workers and equipment needed in a field of 250,000 people in Korea. He is supporting thirteen American missionaries in that district. In-

side of ten or fifteen years the probabilities are that he will have carried the gospel to that whole quarter of a million people, and will not have expended upon it as much as many Christian people spend on the house they live in or on a yacht, or some other extravagant plaything that they do not need. Increasingly individuals, families and churches should relate themselves in this definite fashion to some part of the world and evangelize it. This should in the nature of the case be done in connection with the organized missionary agencies of the Church. They are the most experienced, the most reliable, the most economical, the most efficient, and the most permanent.

Only by challenging many of the wealthier men and women of the Church to some such program as this is it likely that they will ever give what they ought to this cause. There are persons in almost every town who might be led to do this if brought face to face with the definite opportunity and suggestion. There is no probability that these large gifts will ever be secured by the ordinary appeal, or by the annual organized personal canvass. This must be done by special personal effort, but it is open to anyone to engage in it, not only among members of his own communion, but among suitable persons of all communions. In every case, people who become interested should be put into communication with their own missionary leaders.

Another method of securing the larger gifts

for missions is to present definite needs for enlarged equipment, such as hospitals, dispensaries, schools, and other large items of the missionary budget to individuals capable of supplying these needs. Every denomination owes it to its constituency, as well as to the cause of Christ, to adopt plans for cultivating and reaching its potential larger givers. People of small incomes may be reached by the ordinary methods now being used in the most progressive churches. But as yet no adequate plan has been developed for securing large contributions regularly from all who can afford to make them.

The first step in systematic cultivation of this constituency is to have a card catalogue prepared at the central denominational headquarters, containing the name and address of every man and woman in the denomination with property worth say $10,000 or more. It would be abundantly worth while to send to each of these persons, about once each quarter, some strong timely message, either in the form of a letter or an attractively printed pamphlet.

The larger missionary needs of the denomination should be carefully tabulated, and be brought strongly before this constituency by persons specially selected to do this work. All those who are led to make a first substantial contribution should be kept on a separate list and should have additional special cultivation, particularly by way of report of what is being accomplished.

By a process including these features, the Disciples of Christ have recently raised a million dollars for the equipment of their foreign missionary work, though this is about three times their annual regular contributions to foreign missions. Out of that effort developed a further plan to secure $6,000,000 more and a thousand new workers, to equip their educational and missionary work both at home and abroad, and provide needed leaders for their enlarging missionary operations. The testimony of the leaders in this work is that by these methods large numbers of men and women are being led out into absolutely new standards of stewardship; and along with this their lives are being wonderfully enriched. Already over two million dollars and many new workers have been secured on their present campaign and they have no doubt of completing the work they have so successfully begun. They had not gone far toward raising the larger amount when one man in the West undertook to give one million dollars himself, on condition that the whole six millions be secured. There are other men and women in all the denominations who can be led to give in amounts of a million dollars or more, if only the case can be got fairly before them, in an atmosphere where the Spirit of God can work. And nothing could bring greater personal blessing and joy to them than to be led out into this great service.

There is no greater need in the organized

church life of America today than to have at least one strong man in each denomination set aside to do nothing but cultivate the larger givers. Pastors everywhere should heartily cooperate in all such efforts without trying to ferret out all such special gifts to swell the financial reports of their congregations. It will be far better not to have these special gifts included in the statistical report of the local church. Many large givers can only be led to make these special gifts in case they are regarded as confidential. And there is always the peril of a congregation being satisfied if its total contributions are fairly respectable—even though the bulk of the amount may have been given by one or two persons. To avoid these real dangers and difficulties, let these special large contributions only appear in the reports of the Missionary Boards of the denomination.

It is important that all leaders of the Church have clear convictions about the standard general methods of finance in the local church. During the past ten years, very rapid progress has been made toward the standardization of these methods in the churches of North America. Practically all of the communions have now accepted these basic principles:

1. The contributions both to local church support and to all missions and benevolences should be on the basis of a weekly subscription from every member and adherent of the church.

2. There should be an organized personal canvass for subscriptions in each church every year.

3. This canvass to be effective must be preceded by a thorough and unhurried educational campaign.

It is due very largely to the wide adoption of these principles that the contributions of American churches to missionary purposes have been increasing so rapidly during recent years.

It is important in this connection to call attention to the general difficulty in all communions in getting equitable consideration for foreign missions, among the many urgent calls for financial assistance that come to all churches. The easy, superficial thing to do is to say, here are seven or ten or twenty different agencies asking for financial help, one of these being foreign missions. We must give something to each one of these agencies, and so cannot give more than 25%, or 33%, or 40%, of the missionary and benevolent offerings, as the case may be, to the work in the non-Christian world. As every agent and member of a committee or board of each of these many home agencies is apt to be partial to his own particular department, this makes a large and formidable opposition to giving the work abroad such share of contributions as the needs of the work really call for and demand. This is a result that is all but inevitable while the churches are organized as they are at present,

with the entire work abroad administered through a single agency, while the work at home is administered by so many boards and agencies as often to be confusing and bewildering.

Yet the combined work of all these agencies at home does not cover so broad a field of operations as does the work abroad, to say nothing of the fact that we have at least ten times the number of people to reach abroad that we have at home. Many things are done by the State in America, that must be done by the Church in the non-Christian world. This is particularly true of public education, and also of medical work of all kinds, even including Medical Colleges.

Every Foreign Missionary Society is compelled to support a system of schools from the primary grade to the university, out of its current funds. In addition to these extra expenses, there is need on every foreign mission field of all the multiplied lines of activity that are carried on at home through the various separate agencies. If the whole benevolent and missionary work of the Church were administered by one agency, whose members were equally intelligent about the needs of the work, both abroad and at home, it is safe to say that not less than 50% of the entire benevolent and missionary offerings of all the churches would be spent abroad, and in many cases it would rise to at least 60% of the whole.

The plan of some people in view of the needs of the whole work, is to designate at least as much of their offerings to missions and benevolences as to congregational expenses of all kinds; and also to give at least as much to the work abroad as to the combined work of all benevolent and missionary agencies at home. This is a very conservative course to follow, a course that is more fair to all the other agencies involved than it is to the work abroad, in view of its magnitude and urgency. But very few pastors and church officers have yet reached anything like these proportions in the distribution of the offerings of the people.

It is very striking how many congregations have been able to multiply their offerings to missionary purposes, by simply stopping to ask themselves whether the combined work of Christ in all the rest of the world is not at least as big and important as the work in that single congregation. And if so, whether the congregation should not give at least as much for work outside itself as it spends upon itself. There are now at least two hundred congregations in the United States that give more for outside work than for all congregational expenses. There are at least ten thousand others that ought to do this. Every reasonable expedient should be adopted that will help to get people to take the broader view of the Kingdom and not forever be bound by their immediate horizons.

There is spiritual wisdom and strategy in this course. The divine law is: "There is that scattereth and increaseth yet more. And there is that withholdeth more than is meet but it tendeth

only to want. The liberal soul shall be made fat: And he that watereth shall be watered also himself." Proverbs 11:24, 25. This law has full illustration during recent years. The churches of America have more than doubled their foreign missionary contributions during the last decade, under the impulse of attempting actually to evangelize the world. Instead of these greatly enlarged contributions decreasing benevolent offerings to work at home, exactly the opposite result has occurred. The increase to these objects has actually been greater than the increase to work abroad, though the work abroad has undoubtedly been the main challenge that has produced the result.

And what is even more striking is this, that the increase to congregational expenses has during these very same years been greater than the total increase to all forms of missionary work both at home and abroad. No longer can anyone in touch with the facts argue that enlarged missionary giving depletes the local church treasury. On the contrary, it is the very surest way to solve all local financial problems. That is a poor strategist who fails to use the world-appeal to lift his people into their largest expression of unselfishness and Christ-likeness. Attempt to solve the world-problem, and local problems will be included and solved with a speed and power otherwise unattainable.

There is an important time element in spirit-

ual investments. A thousand dollars invested at just the right conjuncture of circumstances may increase and multiply at a phenomenal rate. There are tides in the affairs of nations as there are in the case of individuals. A million dollars expended for evangelization at the opportune moment in a nation's life, may mean more than ten times that amount a few years later. Never was there a period in so many nations that seemed so truly the very nick of time, as the present hour, in the matter of pressing our missionary propaganda. This fact has a large bearing on the question of men and women becoming their own executors. Instead of making wills, and making money wait for death to release it for the Lord's work, why not invest it at once and see it do its work while the conditions are so favorable?

More than twenty years ago Dr. and Mrs. Goucher of Baltimore began to spend about $5,000 a year in one district in India. They invested about $100,000 in the district during twenty years. The tangible result was 50,000 converts out of paganism! Dr. Goucher is still living and we hope he may be for many years to come. Supposing he had only had grace enough to give the $100,000 in his last will and testament, when he could not possibly hold on to it any longer? It would do good, of course, but how could it ever catch up in productiveness for the kingdom with the same amount spent intel-

ligently and deliberately, when he was sound and in good health? Where would the 50,000 people be that he rescued from heathenism, if he had not released this potential energy until after he had gone where money can't buy anything? Thousands of these converts will get to glory ahead of him, and be ready to welcome him when he arrives. Are you arranging for any very extensive welcome of that sort?

A sane and strong missionary leader of one of the great churches of America declares it as his conviction that under present conditions an added investment of $100,000 a year in India, would add literally millions of converts inside the next few years. The statement appears incredible. Yet many leaders familiar with the situation believe that he is right. Does it not seem an appalling thing that such an opportunity as this may be neglected? Opportunities like this, —perhaps as great as this,—challenge us at this moment from many parts of the non-Christian world. Will the Church of our day worthily meet its unprecedented and matchless opportunity?

An epitaph in an English churchyard reads:

"What I spent that I had;
What I saved that I lost;
What I gave that I have."

Carve your name high over shifting sand,
Where the steadfast rocks defy decay—
"All you can hold in your cold, dead hand
Is what you have given away."

Build your pyramid skyward, and stand,
Gazed at by millions, cultured they say—
"All you can hold in your cold, dead hand
Is what you have given away."

Count your wide conquests of sea and land,
Heap up the gold, and hoard as you may—
"All you can hold in your cold, dead hand
Is what you have given away."

Why the Battle Halts
or
Leadership, Its Opportunity, Its Development and Its Price

The greatest undeveloped force in the world is the Church. If its latent power could be called out and directed, results would be achieved which would be the astonishment of the ages.

The Church has enormous latent financial resources. The present contributions of American Protestants to organized church work are something over 300 million dollars annually. This is approximately 30 cents per week from each church member, on the average. By adding five cents a week to the giving of these church members, you add over sixty million dollars annually to the revenues of the Church. If the American Church could be led to give even one-tenth of her income to the Lord, the total would probably be over one billion dollars a year, instead of three hundred millions. But if really worthy standards of stewardship were generally accepted, this total amount would doubtless be at least doubled again, making two billion dollars annually for Christian purposes. If this estimate is correct, the Church is not now using

more than about one-seventh of her potential financial ability. Yet the measure of giving is a fair criterion by which to judge the degree of spiritual life that is present. "He that hath the world's goods, and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?" I John 3:17.

Of its spiritual power, it is very doubtful whether the Church has yet developed even one-seventh of its capacity for usefulness. It is probably true that not one-seventh of the Church members of today would even claim to be following Christ's commands as the great imperatives of their lives. It is equally certain that not one-seventh of the membership are making any serious effort to win anyone else to Christ as Saviour and Lord. Even among the most advanced Christians there is an almost universal feeling that they might be of far greater use to God and the world than they have ever yet been. We are probably understating the actual facts, then, when we say that not one-seventh of the power of the Church for personal spiritual service has yet been called out.

It is still harder to estimate the undeveloped prayer-possibilities of the Church. When one is dealing with finances, it is possible to feel that we have some standards of measurement that we can partially appreciate and comprehend. In the realm of possible personal service and usefulness, new elements are introduced which are

far more elusive and difficult to measure. When one enters the domain of prayer, the forces being dealt with are infinite, and their reach is beyond all limit of time or space or thought. We are unable, therefore, to imagine what might occur, if the church as a whole really set herself to pray for the things that are revealed as according to the will of God.

It is to the development and direction of these latent potentialities of the Church that Christian leaders of our day are summoned. Whatever opportunity may be provided to the highest gifts and qualities of leadership in business or in politics or in education, none of these compare in their ultimate possibilities with the limitless and overwhelming field of achievement open to those who succeed in leading the Church out into her divinely-appointed inheritance and destiny.

Wherever some Christians go things begin to happen. It does not seem greatly to matter what the particular type of community is, real work is done and lasting results are accomplished. What is the quality that makes these successful people different from others? It is initiative. It is independence of character, of judgment and of action. It is leadership.

Most people seem born to follow the leadership of some more dominant personality. "Men walk singly and alone," says Bishop Brent, "only until the right voice calls them to follow. The world is greedy for leadership, so much so that

it is easy to impose upon the credulity of the multitudes. But this makes it all the more necessary that your leadership should be a real thing, sound to the core, determined as fate, pure as the sea. A leader is one who goes before, who keeps in advance of the crowd without detaching himself from the crowd, but so influencing them as to attach them to his ideal selfhood. Obviously and of necessity he is a social personage who has the power of enabling other people to see what he sees, to feel what he feels, to desire what he desires. He contracts the crowd into the span of his own personality. He converts them into a composite second self. He does not hesitate to say 'Follow me,' nor does he lose in humility in the invitation, in that, for the moment at any rate, he is the best available embodiment of the ideal that he lives to promote.

He whose sense of purpose for life is more acute and glowing and definite than his fellows is a leader. All leaders worthy of the name possess common characteristics, they 'see life steadily and see it whole;'—they discern, more distinctly than their fellows, evidences of purpose in themselves and in human life at large. They aid the world-purpose by their activity and their surrender to it. The truest leader is he who best aids the world-purpose in extinguishing the lower elements that are at war with it, and by encouraging the production of the higher." These are selected sentences from Bishop Brent's

suggestive lectures on leadership before Harvard University.

The hardest men to find are always the men for the largest positions. And nowhere else is real leadership so scarce as in the Church. Not that the Church does not contain in its membership a multitude of the most gifted leaders in secular callings. But these men are as a rule doing almost nothing in the Church. For some reason the Church has not called forth the same qualities of leadership that business and politics have done. It would be well if the whole explanation of this fact could be revealed. Doubtless, human selfishness and personal ambition are important factors in the case. But may it not be largely due also to the way in which the Church is managed? What conditions in the Church itself discourage leadership?

1. One trouble is that church services are emphasized rather than Christian service. The standard of success which most ministers and churches have set up is attendance at the stated services. If these are well attended the church is judged to be in a prosperous condition. But this is not a sufficient test. The real measure of success is what the members of the church as a whole are doing personally to serve and help others. The Christian who abides in Christ and has Christ abiding in him brings forth much fruit habitually. If members of the Church generally are not bearing much fruit, something is

radically wrong. When the Church becomes a working body of Christians, leadership will inevitably be developed. It waits for real leaders to set it at work. It takes leadership to develop and multiply leaders. If this were one of the main ideals of ministers, and they were to make the art of leadership one of their chief studies, a better day for the Church would soon dawn.

2. Another alarming weakness of modern church life is that the preacher is expected to do practically all the public talking and all the active personal work. Most preachers are so occupied with the preparation of sermons that they have scant time left either for personal dealing with individuals, or for leading the members of their churches into the active work of which they are capable. If one were to judge by observing the practice of most ministers, he would be forced to conclude that very few of them have really made a study of the principles of setting Christian people at work or calling out their capacities of effective Christian service. These men may be preachers, but they are not skillful leaders. It is doubtful whether the average minister spends one-fourth as much time in training and leading his people in actual service as he does in preparing sermons and addresses with which to feed their spiritual life.

Yet the real secret of Christian growth is not so much in being fed with predigested food, as in getting into vital contact with the Lord for one's

self. And nothing will stimulate this so powerfully as the attempt to help someone else. The chief reason why Christian people are so poorly developed is not because they are not fed enough, but because they do not work enough and so they never learn to lean hard on God for the fitness in which to do their work.

One is forced to the conclusion also that the ministers do entirely too large a proportion of the talking in connection with the Church and its services and work. They do more talking than they can do without excessive strain, and the people do not express themselves half as much as is essential for their spiritual health and growth. In some way both of these difficulties must be overcome.

Not only does our present system fail to develop the average preacher into a real leader, but it leaves the capacity for leadership among the men and women of the Church dormant.

The Church is full of men and women of capacity, who are doing big things in all the secular work of the world. But in the Church most of these same people are mere figure-heads, except perhaps for their contributions of money, which is the smallest and cheapest thing that anyone can give. They have never been seriously challenged to put the same degree of intelligence and initiative into the work of the Church that they put into their own business affairs. Some of them have tried to find something to do in the

Church, but have not been successful and have settled down into a life of inactivity and spiritual stagnation. Sooner or later many of them drift away from the Church altogether.

Christ's declared method of propagating His gospel was by personal testimony. For this purpose the gift of the Holy Spirit was promised, not merely to Apostles but to every disciple. Yet in the Church life of today not one person in ten is giving any testimony. And most preachers are not asking or expecting their members to be witnesses. To come closer still to the heart of the problem a great many of the ministers do little or no personal witnessing themselves. Little wonder that with all our manifold machinery and expensive equipment we add only about 2% a year to our Church membership on profession of their faith! If we had general witnessing on the part of all Christians, we would not need so much preaching. Indeed we would not have time for it. And the people would as a rule come to church if they had been at work during the week. People who feed heavily without exercise soon get indigestion or dyspepsia and lose appetite. The basic trouble is that Christian people are not working at their religion. They are not witnessing. This inactivity makes them careless about personal Bible study, about proper habits of prayer, and about attendance at the church services that are held. It also makes them careless about their manner

of life. Nothing more powerfully stimulates a person to live a consistent and victorious Christian life than the knowledge that his usefulness as a worker depends on the depth and reality of his own present experience of Christ. Past experience is not sufficient. If one is going to be a forceful witness for Christ, he must be conscious of what Christ is doing in him and for him now,—not last week or last year. The Salvation Army well illustrates the effect of witnessing and of service in developing leaders. Though their recruits are for the most part from the uneducated classes, yet the work which they do soon gives them a capacity for service and even for leadership that is far beyond that of the ordinary church member.

There is, however, this great encouragement in the study of the present situation. The people are not satisfied, and want to be led out into something better. On every hand one finds a hunger for a larger and more fruitful Christian life. What the people are waiting for is to be shown,—or leadership. The present world situation, the undeveloped resources and capacities of the members of the churches, and their desire for the larger life that Christ means them to live, combine to present the richest opportunity for real leadership that has ever come to mortal men. This opportunity comes not only to ministers, though it does come to them with compelling force, but it comes in a large way to all

Christian men and women. Whoever has the capacity for independent thinking and acting, and the courage to take the initiative in attempting the things that ought to be done and is willing to pay the price of complete obedience to Christ, there you have a potential leader.

How can Christian leadership be developed in one's self and in others?

1. The conviction that God has definitely planned for every life the largest work of which that life is capable is a good foundation upon which to build. This means that one must always be reaching out to exert his own maximum influence and must always be studying how to call forth larger exercise of spiritual power in all the people he meets. Most people have never yet discovered themselves and their own possibilities. Only a small fraction of Christian people have yet come to believe that God has a definite plan for their lives, to say nothing of trying to find it and follow it.

The very first condition of helping others to find God's plan and will for them is to make sure that we have found them for ourselves. The quality of service rises and falls automatically with the fluctuations of one's own spiritual life. No law in the realm of the soul seems more rigid and unchangeable than this, that "apart from Christ—at any moment—we can do nothing." "The value of our work for God depends on the degree of our intimacy with Him at the time we do it."

Nothing is more important then than to discover the secret of the life of abiding in Christ. This involves a life of habitual victory over sin, of constant fellowship with Christ, of ceaseless fruit-bearing. The way into all of these rich blessings may be summarized in three words: Surrender, Obedience, and Faith. These three may be still further concentrated into the single word Obedience, for it involves surrender and leads to faith. The central thing needed in the life of the Church and of each Christian today is simply obedience to the will of God. And nowhere can one find so brief and comprehensive a summary of that will as in the specific commands of Jesus Himself. There are at least thirty-four of these definite commands, and the number might easily be increased by adding those commands that are implied in other forms of His teaching. Yet these three new Testament decalogues and more, in the form of imperatives, may fairly be regarded as representing Christ's will for His disciples. Let us put them down here, in the order in which they occur in the four gospels and the book of Acts, even though this is not their chronological order, and test our own lives by them.

Some of the Definite Commandments of Christ

1. Ye are the light of the world. Let your light so shine before men that they may see your

good works and glorify your Father who is in heaven.—Mat. 5:16.

2. Be not angry with thy brother, but be reconciled to him.—Mat. 5:21-24.

3. Lose your right eye or right hand, rather than tolerate impurity of heart.—Mat. 5:27-30. See also Mat. 5:8.

4. Swear not at all.—Mat. 5:34.

5. Resist not him that is evil.—Mat. 5:38-41.

6. Love your enemies and pray for them that persecute you.—Mat. 5:44-48.

7. When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret.—Mat. 6:6.

8. After this manner pray ye; Thy Kingdom come, Thy will be done on earth.—Mat. 6:9, 10.

9. Lay not up for yourselves treasures on earth, but lay up for yourselves treasures in heaven.—Mat. 6:19, 20.

10. Ye cannot serve God and mammon, therefore be not anxious for your life, but seek first the Kingdom of God and his righteousness. —Mat. 6:24-33.

11. Judge not.—Mat. 7:1.

12. Ask, and your heavenly Father will give.—Mat. 7:7.

13. All things whatsoever ye would that men should do unto you, do ye even so to them.—Mat. 7:12.

14. The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers unto his harvest.—Mat. 9:38.

15. Confess me before men.—Mat. 10:32.

16. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

thy mind. This is the great and first commandment.—Mat. 22:37.

17. And a second like unto it this, Thou shalt love thy neighbor as thyself.—Mat. 22:39. See Rom. 13:10.

18. Be ye also ready; for in an hour that ye think not, the Son of man cometh.—Mat. 24:44.

19. Watch and pray that ye enter not into temptation.—Mat. 26:41.

20. All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. —Mat. 28:18-20.

21. The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the gospel.—Mark 1:14.

22. Suffer little children to come unto me: forbid them not: for to such belongeth the Kingdom of God.—Mark 10:14.

23. Have faith in God.—Mark 11:22.

24. Whensoever ye stand praying, forgive, if ye have aught against anyone, that your Father who is in heaven may forgive you.—Mark 11:25.

25. Be ye merciful even as your Father is merciful.—Luke 6:36.

26. If any man would come after me, let him deny himself and take up his cross daily and follow me.—Luke 9:23.

27. Ask for and receive the Holy Spirit. —Luke 11:9-13. See also Acts 1:8.

28. Take heed and keep yourselves from all covetousness.—Luke 12:15.

29. This is my body which is given for you: this do in remembrance of me.—Luke 22:19.

30. Lift up your eyes and look on the fields that they are white already unto the harvest. —John 4:35.

31. A new commandment I give unto you, that ye love one another; even as I have loved you that ye love one another.—John 13:34.

32. Abide in me and bear much fruit.—John 15:4, 5.

33. As the Father hath sent me, even so send I you.—John 20:21.

34. Ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

In proportion to one's faithfulness in obeying these commands of Christ will be his own power of leadership. And no other method of developing others to their highest capacity in every way can be so important as leading them into the attitude and habit of full obedience to Christ. Fellowship with Him multiplies Christian leaders on every hand.

2. The definite acceptance of the Holy Spirit as the only adequate equipment for witnessing and for service of all kinds is of the highest importance. It is not an optional thing with any Christian whether or not he will receive the Holy Spirit. This is one of the commands of Christ that comes in various forms, each one of which *adds* emphasis to His declared will in the matter. Perhaps the four most striking statements that

Jesus made with reference to our receiving the Holy Spirit were the following:

1. And I will pray the Father and He shall give you another Comforter, that he may be with you for ever. Even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.—John 14: 16-17.

2. * * * It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.—John 16:7.

3. And being assembled together with them, He charged them not to depart from Jerusalem but to wait for the promise of the Father, which, said he, ye heard from me: For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.—Acts 1:4, 5, 8.

4. And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11:9, 10, 13.

From these and similar passages, it is clear that the acceptance by faith of the gift of the

Holy Spirit is not an optional thing but is an imperative obligation upon all Christians.

That we may keep the channels wide open between ourselves and the life of God, it is also vital that we give proper place and emphasis to personal Bible study and prayer as the chief means through which the Spirit of God speaks to the hearts and minds of men. One of the chief results of the gift of the Holy Spirit at the beginning was courage for witnessing. Only a divinely-bestowed courage will enable us and others to venture to undertake the things that must be done in order that Christ may be enthroned in all hearts, and in the total life of the world.

3. It will help us to become leaders and to develop other leaders if we remember that each person is just as responsible as anyone else in the world for doing whatever needs to be done. The lazy habit of blaming someone else for the unsatisfactory conditions we find about us, breeds indolence, cowardice and hypocrisy. There are no two standards of moral conduct to be found in the Bible, one for preachers and one for laymen. And there are no two standards of duty. Christ asks of every disciple that he give his best to the work of building the eternal Kingdom. Any honest, prayerful attempt to get done anything that clearly needs to be done is a definite step toward leadership. Ours is an absolutely impartial God. He is no respecter of persons.

He will use anyone who is fit to be used and willing to be used. The marvel is that He is able to use the men who do not have greater apparent fitness. But the one thing that most completely hinders God and thwarts His plan is unwillingness and disobedience on His people's part. "Thy people are freewill offerings in the day of Thy power, in the beauty of holiness." —Psalm 110:3. God's power can only be released through His people when they are in reality free-will offerings.

It is important to remember that God uses human agency in all His work. He can, therefore, use me in getting His message to others, and the value of His message is not lost because of the unworthiness or weakness of the messenger. My constant attitude should therefore be, "Lord, what message would you send to this person and that? Shall I speak it for you?" It will help us if we remember that very few people ever get started in new forms of service until called into them by someone else. It may be our personal privilege to lead out many people into types of work that they would never have undertaken but for our initiative and encouragement. Most people who are now in the ministry or mission field were first led to think of it by being spoken to about it by someone. Are you in this business? Christ says to all, "Pray ye therefore the Lord of the harvest to thrust forth laborers into his harvest." And he wants us all

to work for the definite objects for which we pray.

A leader is one who sees the way, who goes ahead, and who gets others to follow him. We cannot get others to do what we do not do ourselves. And we cannot ordinarily get others to go further in any course of action than we go ourselves.

Much practice is essential to efficiency in leadership. Keeping eternally at it, one cannot help but learn how to do it better. Most things are best learned by doing.

God never could get Himself understood in the world until He became incarnate. "No man hath seen God at any time," yet Christ said, "He that hath seen me hath seen the Father."

As incarnation was the divine method of God's self-revelation through Christ, so is it His method still of self-revelation through His followers. "As the Father hath sent me into the world," said Christ, "*even so* send I you." Our mission thus becomes merely a continuation and completion of Christ's mission to the world. The most inspiring conception that ever takes possession of any human being is that we are partakers of the divine nature "and workers together with God" in building His eternal Kingdom.

The measure of incarnation is always the measure of spiritual power. Paul was able consciously to say, "I am crucified with Christ, nev-

ertheless I live: yet not I, but Christ liveth in me." When anyone in any age becomes thus more conscious of Christ's indwelling personality than of his own, he becomes an instrument through which Christ can work in a mighty way for the redemption of the human race.

4. Counsel with others and prayer together concerning the will of God is one of the best methods of successful leadership and of developing leaders.

"In a multitude of counsellors there is safety." Prov. 11:14.

"Where there is no counsel, purposes are disappointed: but in a multitude of counsellors they are established." Prov. 15:22.

"There are many devices in a man's heart, but the counsel of Jehovah, that shall stand." Prov. 19:21.

Under this classification would come all of the best types of committee work in connection with the Church and all Christian organizations. Only a few committees take their work seriously enough to grasp its possibilities. Routine business is pushed through as if it were merely to be gotten rid of as expeditiously as possible. But many of the best lessons of life are learned in small groups of people who have some important work to do together. If the members of any such group will study their work in its possible outreach and spiritual influence, and especially if they will take unhurried time for prayer over the

work, and attempt to do it, not in a perfunctory way, but in the best possible way, it will be marvelous how it will open up and expand until its possibilities seem almost without limit.

There is far too little of either counsel or prayer together, by ordinary church members, in congenial groups small enough for informality. In connection with all such work, as the will of God becomes clear, definite responsibility should be assigned, and a time should be fixed when reports shall be made of work actually done. Many persons can be led in this way to make personal visits and do a large amount of splendid Christian work, who if left to their own initiative, would do nothing. We should not be satisfied to give people mere routine work to do, such as ushering, taking up the collection, and attending meetings of committees or boards. Every Christian needs to be ministering in a vital, personal way to the spiritual needs of others, not only for the good he can do, but in order to keep his own heart warm with the love of God. As love is expressed it grows.

5. One of the best methods of developing workers and leaders is through helping people to become real Bible students. One very helpful method of doing this is by organizing a Personal Workers' Bible Class of not more than about ten members. The definite object of such a class is to study the Bible for greater fitness for personal Christian service and at the same time to agree

together to do some personal Christian work each week, reporting the cases dealt with to the class for united prayer. Every church ought to have several classes of this type in constant operation. It would be far better in many cases for the hour of the mid-week service to be used in this way rather than in a so-called prayer-meeting, with only two or three formal prayers. It is easier to get people to express themselves in a small meeting than in a large one. And if they can be seated around a large table, instead of in stiff, formal, straight rows, it will be found to make personal expression much easier and more natural. Having found one's self in the small meeting, it will be easier to undertake larger reponsibilities as the powers and confidence are developed.

There is no more crying need in the Church today than that the members generally should learn how to feed on the Word of God for themselves. Only a small fraction of Christians are doing this and in this fact alone lies one of the chief sources of weakness of the Church. People cannot be healthy and strong without proper habits of feeding. An army soon falls back if its food supply fails. The ordinary method of preaching does not stimulate personal Bible study, and is not as a rule suggestive of how to study the Word for one's self. Much of the preaching of the day makes but scant use of Scripture. A text is generally taken, but not in-

frequently it is chiefly used as a point of departure. One could attend most of the churches for many years, and not secure any comprehensive grasp of the Bible.

A revival of appetite for the Bible must come before the Church becomes the conquering force she is intended to be. One of the greatest net results of the Student Christian Movement of the past generation has been the enlistment of many thousands of students as observers of "The Morning Watch." From fifteen to thirty minutes each morning spent in prayerful Bible study and in Bible-directed prayer makes the whole day different and sooner or later makes the whole life different. An excellent plan of daily systematic reading by which the entire New Testament may be read each year, and the Old Testament every two years, is published by the Laymen's Missionary Movement.

It has been suggested by some that this entire work of leadership is so different from the work of preaching that some layman should be employed by each church to take charge of this department. In most of the churches this is an impracticable plan. And it is of doubtful value in any case. What is most needed is volunteer leadership and initiative developed on the part of large numbers of people. If there is too much employed and paid leadership, there is always the risk of the balance of the members leaving all the real work to such employees. The minister

holds the key to this situation in most cases. If he will give even one full evening each week to the one specific task of developing leaders in his church, it need not be long until sufficient initiative is developed to set the whole membership at work.

Only as they are set at real service can the rank and file of church members ever come to their own in the life of the Church. Practically all denominations at present are managed by the preachers. This is unnatural and unhealthy. God never intended the ordinary disciple to be submerged in this fashion in His Church. Laymen are just as responsible as preachers for personal Christian service. But the traditions under which we have grown up put the preacher on a pedestal, out of touch with the people, and gradually the people have come to look to him to do all the Christian work of the Church. This is not only perilous, it is deadly. Only by the sense of personal responsibility being developed among the whole membership of the Church can we ever hope to Christianize our civilization or to win the world to faith in Christ.

The Theological Seminaries themselves, in many cases, can hardly be said to be training men to change these conditions. Some seminaries are even filling the minds of their students with questions and doubts rather than with unshakable convictions and resistless spiritual power. Scholarship is often exalted till it develops into ration-

alism. In many cases neither professors nor students are keeping in vital touch with actual present conditions and needs, through habitual personal effort to lead men to Christ. It is as impossible for a Theological Seminary to train men for effective Christian leadership in the ministry without actually working with them in the salvation of others as it would be for a medical college to prepare men properly for surgery without having any clinics, or hospital practice. The only way to save the seminaries is for the professors and students to keep active in saving the people. The model seminary was conducted by Christ. It consisted largely in being with Him as He went about His healing and saving work. But we have gotten a long way removed from His method. "Character is caught not taught." No man is fitted to teach in any seminary who is not a soul-winner himself. From some modern seminaries it is likely that the adoption of this principle would eliminate most of the faculty. But it is not likely that the closing of any such institution would be of any real injury to the Church. Even in some of the colleges the Bible is being taught in a way that is probably doing more harm than good. Some earnest Christian parents are very much concerned about the effect of the Bible teaching which their children are receiving in these institutions. It seems passing strange that some professors have no more ordinary sense of the fitness of things

than to fill the minds of young students with all the doubts and questions and difficulties that skeptical scholarship has raised about the Bible, instead of spending their time in a reverent and constructive study of what the Book really contains and teaches. The advice of a great teacher of the past generation is both wise and timely: "Believe your beliefs and doubt your doubts, but don't doubt your beliefs and believe your doubts." To much of the modern destructive criticism of the Bible Josh Billings' remark would apply: "I would rather not know so many things than to know so much that isn't so."

If I were asked to summarize the principles which successful leaders use in developing leadership in others, the following points would certainly be included:

1. Believe in people. Remind yourself that God has a definite and important work for every disciple to perform. Recall the hesitating and stumbling way in which you did the first real work ever entrusted to you. Remember that God's chief way of getting things done is through very ordinary folks. Think of the unlikely group that Christ took hold of and developed into apostles. If you do not believe in the big possibilities in ordinary people, your leadership will be sadly limited. According to your faith in people will it be unto you.

2. Let people know that you believe in them.

What would you ever have become without the faith in you that other people have shown? What about your mother? Has she not always believed in you away beyond your own faith in yourself? God trusts us with infinitely important work. If we act for Him we must trust men as He does.

3. Locate definite responsibility upon individuals. Let there be no uncertainty about just what is expected. Assignments should be specific and accepted individually.

4. Have a definite time for reports, and call for them in detail. It is only the most mature leadership that can do its best work without the necessity of reporting its efforts and achievements.

5. Work with the people whom you are trying to develop. To see you do the thing may indicate to them what no amount of descriptive talk could do.

6. Pray with people over their specific tasks. Somehow help them to realize that Christ is working with and through all those who undertake the doing of His will. The highest leadership is that which is absolutely confident of Christ's indwelling presence and outflowing energy. Make all this clear from Christ's promises, and let those whom you would help realize that you have tested these promises and found them to be utterly trustworthy.

7. Keep adding larger responsibilities as

they can be carried, always expecting a little more of people than they can do alone. God asks of us all more than we can do. We are responsible for letting Him work through us in a way that reveals divine energies in operation through human channels.

8. Show people not only your results but your processes. They want to know how you go at things. Many a man would help his students more by giving his own experience than by filling their minds with the results alone. To be all we are capable of being and then to reproduce ourselves, is the highest kind of ministry. This is preeminently what Christ did. And He says to us: Be examples. Be object lessons. Be illustrations of what I can do in a human life. Be witnesses.

9. Keep growing yourself and expect everybody else to keep on growing.

The glory of the life in Christ is that it gets bigger every day. We can never comprehend it, much less exhaust it, in this world, no matter how fast we grow. The more we grow the more limitless Christ appears, and the less we seem to have attained. One of the most suggestive addresses that has been published on Leadership is by Dr. Samuel M. Zwemer, the present-day apostle to the Moslem World, entitled "The Price of Leadership." The following excerpts are made from this address as they gather up so suggestively some of the main con-

ditions of entering into our priceless heritage in the greatest of all enterprises:

"Missionary leadership, to my mind, is the one solution of the whole missionary problem. Not money, but men; not statistics, but dynamics; not how *many* we can enlist, but how *much* we can enlist in this enterprise, will give us the victory.

"Missionary leadership does not depend upon geographical location, because some of the greatest missionary leaders today have never left the place where they were born, and some of them never left the town where they were brought up.

"Nor does missionary leadership depend upon wealth or social position or ecclesiastical prestige. A man need not be a bishop on the books to be a bishop in missions. Although there are men who are considered only laymen, we have had them all down the ages that, without any ecclesiastical position whatever, were head and shoulders above all the men of their generation in missionary leadership. Think of Carey, the cobbler; think of Raymond Lull, a layman in the days of the Popes, when men swore by ecclesiastical position; and the only name we remember in the thirteenth century is not the name of a Pope, or an inquisitor, or a crusader, but of that lonely layman, Raymond Lull, the first missionary to Moslems.

"What, then, is the price of missionary lead-

ership? I think the price of missionary leadership includes seven elements.

VISION

"The first price of missionary leadership is vision. As soon as you see something that everybody else cannot see and won't see, then God is baptizing you to leadership in that thing. Carey saw the whole world when Sidney Smith only saw the pavements of London. Henry Martyn saw India and Persia and Arabia and Barbary and North Africa, a vision of the Moslem world, when the rest of the Church was blind.

DECISION

"But vision alone only makes a man visionary, and God deliver us from visionary men on missions! After vision comes decision. Every one of those great heroes in the eleventh chapter of Hebrews was a man of decision. They saw, and then they considered. When Moses saw the burning bush he did not write poetry. He went out and led God's people through the weary wilderness. When Abraham saw the city that hath foundations he laid the foundations for God's church right there in his own household. And if you and I catch the vision of the missionary possibilities, then, like Carey, we must put that vision in our cobbler's shop and start to realize it.

KNOWLEDGE

"And the third price of leadership is knowl-

edge. All the missionary leaders today in this country have risen to missionary leadership by the fact that they know. The greatest foe to business leadership is superficiality. A man who does not know banking will never be a banker. If you know more about missions than your Board secretary does, they will put you in his place. If you know more about missions than any man in your town you can get their hearing.

It is sheer ignorance on the part of a lot of us that deprives us of missionary leadership.

PASSION

"And the fourth fact in missionary leadership is passion. It is not only to see, it is not only to set your jaw and plant your foot and say, 'I will do it,' it is not only to know the road, but you have got to put on some speed. The leader is the one who keeps ahead.

If you want to make people follow your leadership you must actually do what Christ did, have compassion on the multitude. The pathos of the whole thing is enough to keep us warm on the subject. Think of John Knox, that great missionary leader of Scotland. They say he used to kneel and pray in his little room, and he would call out to God and say, 'Oh, God, give me Scotland or I die.' Well, God gave him Scotland though he died, and John Knox has got Scotland today. And so if we will pray in that fashion and live in that fashion, with the passion for mis-

sions, we will be leaders. The swiftest ships that cross the Atlantic are not those that have the finest captains or the finest cabins; they are simply those ships where the boilers are fed with the greatest consumption of coal, where the fires burn fiercely. And that man will keep ahead who, with Henry Martyn, is quietly burning out for God.

SACRIFICE

"And then the next price to pay for missions is not only knowledge and passion but sacrifice. That is where the leaders particularly fail, self-sacrifice; nothing pulls so much as the print of the nails and the mark of the spear. We foreign missionaries can get our native helpers, as we call them, to do anything that we will do first. You can get your church to give anything to missions if quietly, unobtrusively, you have done it first.

SELF-EFFACEMENT

"And then a price to pay which is still greater and still harder to pay and that is most fundamental, is self-effacement. The thing that guides the ship is the oak rudder away down below the water. There are men whose names are not on the church rolls as missionary leaders, but who quietly have changed the policies of their local churches, and quietly have changed the lines of missionary activity simply by the willingness to efface themselves as long as

the work is done. A man who seeks prominence is not a leader; a man who seeks results is a leader. A demagogue is not a leader; a statesman is a leader. Lincoln was a leader, the most modest president we ever had. And so you can go down the list of missionary leaders at home and abroad and you will find that those men are missionary leaders who are willing to efface themselves for the sake of the Kingdom of God, willing to suffer anything so long as the great cause is advanced, who do not count personal plans when they interfere with the plans of the Kingdom of God.

LONELINESS

"And finally, the last price to pay is the hardest, and that is loneliness. The leader is the one who keeps ahead. Did you ever see men running a race? The man who keeps ahead has no encouragement. All he has is the weary road. The fellows behind him, the man away behind, try to catch up with the leader, but the loneliest man on the turf is the man who runs ahead or alone. The loneliest ship on the Atlantic is the ship that sails fastest. And the loneliest man in your denomination tonight is the man who sees the vision of what your denomination could do. And the loneliest missionary in Korea or Japan or Arabia is the man who sees what the others cannot see yet. But the price of leadership is always loneliness. There is a loneliness

of the desert, and there is a loneliness of the sea, and there is a loneliness of a great city. But there is no loneliness so great as the loneliness of a great idea that nobody else has caught and only you can see."

I have quoted thus extensively from Dr. Zwemer for two reasons. First, he says the thing in the briefest, strongest way, I have found it said in print; and second, he illustrates in his personality to a remarkable degree, the very elements of leadership that he describes.

President Garfield said: "To a young man who has in himself the magnificent possibilities of life, it is not fitting that he should be permanently commanded; he should be a commander. You must not continue to be employed; you must be an employer."

"You don't know what you can do until you try," said David Livingstone.

"Attempt great things for God," said William Carey.

"One thing makes the years its pedestal.
Springs from the ashes of its pyre, and claps
A skyward wing above its epitaph—
The will of man willing immortal things.
The ages are but baubles hung upon
The thread of some strong lives—and one slight wrist
May lift a century above the dust."

Personal Service, the Only Adequate Response to the World's Need

The divine method of revealing truth and propagating it is by its incarnation in human life. God never was understood until He was manifest in the flesh.

"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." John 1:14.

The work of revealing God is still done chiefly through the indwelling of Christ in the life of his disciples. "As the Father hath sent me into the world even so send I you," was Christ's description of our mission. "If anyone would knock at the door of my breast," said Luther, "and say, Who lives here? I would not reply Martin Luther, but the Lord Jesus Christ."

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me," was Paul's explanation of his Christian life. That this experience of the indwelling Christ is no mere figure of speech, but a tremendous reality, is made convincingly clear in Christ's own promise: "If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him." John 14:23.

The exclamation of Helen Keller is but the echo of the surprise we must all have felt: "I often wonder how God can silence keep, while sin keeps stalking through his house of time." There is no greater occasion of wonder than this in the world. And yet is the explanation not to be found in this self-imposed limitation of God, that he must be reincarnated in some human life in order to be revealed to men and to accomplish his will of destroying sin?

Disciples are essentially simply human transmitters of the divine truth and life. There is a Marconi wireless station at New Brunswick, N. J., one of a chain of stations that is planned ultimately to reach around the globe. The electric power to operate this great plant passes through two small cables not more than three-quarters of an inch in diameter. This enormous energy does not require any very pretentious means of transmission. All it needs is a suitable medium, together with perfect insulation, and perfect contact with the source of power. Men and women are the chosen medium for the transmission of God's truth and life into this world. They also need to fulfill these two conditions of perfect insulation from the sinful world, and perfect contact with their source of power. But under these simple conditions, there is no limit to the amount of spiritual dynamic they may transmit.

Some one sums up the whole Christian life

in four words: Admit, Submit, Commit, Transmit. Admit Christ, Submit to His will, Commit your life to Him, Transmit His life to others.

The reason why the Kngdom of God does not come with power in the world is that the transmitters are not working well. There is power enough. God has not failed. The cross is sufficient. The love of God is infinite and includes all His creatures. Not one word has failed of His promises. The whole difficulty is with the transmitters.

Somehow the life of God is impeded in the human channels through which He means it freely to flow. An old illustration has helped to make this vivid to my own consciousness. If there were only one Christian in the world now, and he were to win one other within a year and these two were each to win one other during the next year, and this process were continued, every convert adding only one other each year, the whole world would be Christian in less than thirty years! Why then has it taken the church nineteen centuries to carry out Christ's commission to make disciples of all the nations? There can only be one explanation. The church has not been doing its divinely-appointed work. And it is not doing it now. It is only the exceptional church member who is even trying to win others to a vital faith in Christ. In some way this must all be changed, and disciples generally must become witnesses and workers.

Christ is not going to change his plan. At the first he said, "Ye shall be my witnesses to the uttermost part of the earth." This is a prophecy as well as a commission. In another significant passage he said, "This gospel of the Kingdom shall be preached throughout all the world." The work is going to be done, and it is going to be done by willing human agents. The fulfilment of the program of Christ and the redemption of the world alike await the consecration of the members of the church to personal Christian service. No human intuition or calculation can estimate how speedily the Kingdom of Christ would come everywhere if the members of the church made this work actually their first business. There would be a continuous revival in every church until all the people within its reach had been evangelized, and then its workers and its wealth and its prayers would be poured out unstintedly to secure a similar result in every other community in the world. This would be real Christianity. And all that is needed to bring it about is to clean up and insulate the transmitters and keep them in contact with the central power house.

Let us think also of the powerful reaction of personal service upon character, upon estimates of value, upon habits of prayer, upon depth of spiritual conviction.

No one can go far in attempting to reveal Christ to others without feeling afresh the need

of Christ in the santification of his own life. For character is not only or chiefly taught; it is caught. "The depth from which our words are spoken is the measure of the depth at which they will be heard." The value of our work for God depends on the degree of our intimacy with Him at the time we do it. Emerson's statement is too often literally true: "What you are speaks so loud that I cannot hear what you say."

Unless a person is a message he cannot speak a message of any power. One of the best methods therefore of saving one's self is to give one's self unreservedly to the helping and saving of others. Many a man has been greatly helped in his own fight with temptation by the knowledge that compromise means spiritual impotence. There is no other way in which the highest character can be so speedily and surely developed as to abandon one's self to a life of personal service.

How quickly one's standards of value are readjusted and corrected by actual experience in saving the lost! No longer is it possible then to think of material possessions as worthy of one's first thought and effort. Selfish ambition is dissolved in the love that goes out, not to be ministered unto, but to minister, and to give one's life for the rescue of others. Worldly pleasures that seemed irresistible in their fascination not only lose their glamour, but many of them become silly and repulsive in the presence of the joy of winning even one priceless life for Christ and

righteousness. The business that seemed so compelling yesterday is in its proper place of subordination today. The money I spent lavishly for personal pleasure or luxury yesterday, I am studiously saving today to use in hastening the Kingdom of my Lord. Nothing can take the place of actual personal witnessing and service in helping a person thus to see truth whole. It is safe to say that the entire financial problem of the Church would be solved instantly, if Christians generally "first gave their own selves to the Lord" and to His service in a personal way.

The direct effect of service on personal habits of prayer is equally striking. It is when one gets into active co-operation with God that he feels the need of God as never before. If you want to be driven to prayer, undertake some serious spiritual service. And the doubt and hesitation and questioning of men would soon give place to overwhelming conviction and spiritual certainty, in the presence of the actual miracles that are still wrought in the transformation of human lives by the divine Christ. The men who are spending their time raising doubts about the authority of the Scriptures and the divinity of Christ are not the men who are leading men out of bondage into liberty. "By their fruits ye shall know them."

Another powerful motive to urge as an inspiration to Christians to give themselves to serious, personal effort for others, is that we thus

come into most vital fellowship and conscious co-operation with God himself. "My Father woketh hitherto, and I work," expressed Christ's sense of oneness with His Father in ceaseless activity. Through the generations God has been at work leading mankind back into knowledge of Himself and into personal reproduction of his own life of holiness. Everyone who gives his life to this great end becomes a constructive worker with God in his unfolding plan of redemption for the world. And no one can in any large measure become a "partaker of the divine nature" without of necessity letting that nature express itself by becoming an active partner in the divine program. There is bound to be an absolute relation between our living the life of God and our doing the work of God.

All of God's work is universal in its bearings. His field is the world. And he cannot confine Himself to a part of the field. Nor can man if he partakes with any fullness of the divine nature. "No man discovers himself until he identifies himself with universal ends." The work that I do today is meant to have its bearings on all the world and on all the future. No longer can life's work be humdrum or commonplace. "They that turn the world upside down have come hither also." It would have been a great thing to be with God and to work with Him when He was creating the heavens and the earth. Is it not an even greater

privilege to be with Him and to work with Him now in the creation of the new heavens and the new earth wherein dwelleth righteousness? And this is not only the privilege but the urgent call and duty of every disciple of Christ.

Those who build with God are securing abiding and eternal results of their labor. The deepest needs in the world are spiritual needs. The most powerful forces in the world are spiritual forces. The only permanent values in the world are spiritual values. Every one is facing inevitable and eternal bankruptcy except as he invests his life and his treasure in something that is spiritual. We brought nothing into this world and it is certain we shall carry nothing out in the the way of material treasure. The only things we can take with us as an eternal possession will be our own characters and the lives of others made better by our touch. How utterly reasonable and fundamental then is the teaching of our Lord: "Lay not up for yourselves treasures on earth, where moth and rust consume, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is there will thy heart be also." Matt. 6:19-21.

William W. Borden had nearly a million dollars left to him, and he had it in his own absolute right while still a student at Yale. For-

tunately he had discovered the blessedness of giving himself to Christ in personal service of others. And this restrained him from any ostentatious or extravagant use of his wealth. He gave largely to the support of a rescue mission in New Haven, and better than his gifts of money was his more expensive gift of time and life to the winning and saving of enslaved men.

When a student in Princeton Seminary, he was asked by a fellow-student one day why he did not get a touring car, when he could so well afford it. Borden's stern reply was: "Get thee behind me, Satan." It was not the first time the devil had tried to get this young man to follow the popular drift in self-indulgence and extravagance. A little later he went on to say, "How can I allow myself this unnecessary luxury, when the money it would cost would build a hospital in China?"

With such rigid self-control he went on to the very end of his life, with the purpose of investing himself and his fortune in the evangelization of the Moslems in China. And when he was suddenly called to higher service while completing his preparation in Cairo, he had already made his will, leaving his entire earthly possessions to continue the work to which with such fidelity he had devoted his life.

Did he make a mistake? Does he regret now what he did here? Or are ten thousand others making the mistake who have equal opportunity

but who are wasting their wealth in pleasure and luxury?

Any argument for doing anything at all to extend the Kingdom of Christ is an argument for doing all of which one is capable. Mackay of Uganda did not overstate the case when he said, "If Christianity is worth anything it is worth everything. If it calls for any measure of warmth and zeal, it will justify the utmost degrees of these. There is no consistent medium between reckless atheism on the one side and the intensest warmth of religious life and effort on the other." The trouble is that men do not take seriously Christ's call to co-operate with Him. They act as if the main issue of life were business or politics or personal pleasure. There is not the slightest ground for such a conclusion from the teachings of our Lord.

"If any man serve me, let him follow me."

"Come ye after me, and I will make ye fishers of men."

"He that abideth in me, the same beareth much fruit."

"Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

"Whosoever saveth his life shall lose it, and whosoever loseth his life for my sake and the gospel's, the same shall save it."

The peculiar significance of the missionary appeal in this connection is that it constitutes the supreme challenge to personal service, inas-

much as it includes all the unfinished work of God in the world. Those Christian leaders are employing only the simplest strategy of the situation by using the compelling force of the entire world's need as an appeal to every individual Christian to give himself without reserve to the completion of this great world-enterprise. The biggest thing in the world is the world. If the appeal of the whole world's need is not sufficient to arouse and enlist the service of men, what lesser appeal is likely to be adequate? The possible forms of personal service are so many and so varied as almost to make classification or detailed description impossible. Only to the eyes opened by Christ's compassion to the human needs that touch us on every hand will these opportunities be fully seen or appreciated.

1. First in importance are to be mentioned the people with whom we are thrown naturally into contact, those in our homes, our neighbors, those in our places of business, those whom we meet in social or professional life, those whom we meet in travel. How many of these have unmet spiritual needs to which we may minister? How many of them are living at peace with God, in victory over temptation, and in harmony with God's plan for their life? It is ours to live with our hearts alert to all these needs, and our wills responsive to any opportunity that may open to minister to them. More than this. It is ours to seek the

opportunity of helpfulness and not always wait for it till it comes of itself. Christ came *to seek* and to save that which was lost. He *went about* doing good. He made doing good his habitual business. And no one who does this will need to go very far to find someone who needs help.

2. The second natural field of spiritual opportunity is in connection with one's own church. A prayerful study of the ways in which one can be of the largest service through this agency will doubtless reveal much that waits on willing hands and hearts. Are all the members of my church at work for God? Is the Church really reaching and winning the people of the community? What needs to be done to make the church fulfil its mission more perfectly to the community and to the world? How can I take hold to help it realize these possibilities?

I have heard of a church which year after year made a report something life this:

"Given to Home Missions, nothing.

"Given to Foreign Missions, nothing.

"Added to the Church on confession of their faith, not any.

"But thank God we're about holding our own!"

In the name of all that is vital in religion, how long will it take a church to win the world that is satisfied with "about holding its own?"

3. I am a member of a community. My spiritual influence ought to reach out and be

helpful to all the churches and to the interdenominational work that may be going on. Has my church some experience that might be of value to the neighboring churches? We are all engaged in the work of Christ. Our work will be more effective if it is sympathetic, correlated, co-operative. If the world is my field, I am interested in the highest efficiency of every Christian agency that is cultivating that field. I am not thinking primarily about building up any one church or denomination, but about building up Christ's universal Kingdom. If it would help along that Kingdom as a whole for my church to be absorbed into some other church, I will be ready to yield mere sentimental objections to such an adjustment. My zeal is for Christ and his cause, not for any particular human agency that may be co-operating.

In the war against sin in the world all the churches are or ought to be real allies. It would not be more insane in the European war for the Allies to ignore or hamper or compete with each other, than for the churches to act in such a spirit.

4. I belong to a denomination or communion. This is only one of the regiments in Christ's army. What can I do to make my whole regiment more efficient? Can I help in the setting up of higher standards? Is the emphasis right in my communion? Is the main drive for the whole Kingdom or is some smaller horizon limiting the view?

Is my Church doing its part to save America? Is it taking its share of burden for the rest of the world? When we get together in our official church meetings, is the dominant issue the completion of Christ's world-program?

5. I belong to certain Christian organizations within the church, such as the Sabbath School, the Adult Bible Class, the Young People's Society, the Young Men's Christian Association. Are all these organizations with which I am connected possessed with the spirit of complete loyalty and obedience to Christ? What can I do to bring them up to this point?

6. I belong to a Christian nation. What is my nation's mission to the world? Is that mission being fulfilled? How can I influence public opinion so that its mission may be more completely accomplished? How can I help to Christianize the whole life of my own country, both for its own sake, and for its influence on the world?

7. I belong to the Church universal. How can I make the churches of other nations stronger? What points of contact have I that can be used to inject new life and spiritual power into the churches of Europe, of Asia, of Africa, of South America? What dangerous tendencies are there in the life of the various churches of the world today? And how may I best help to change these tendencies?

In short, what most need to be done in the

world, and where can I take hold to get it done?

This is no fancy picture of the opportunity of personal service open to every Christian. The Kingdom of God is an absolute democracy. God is no respecter of persons. Anyone anywhere with anything to give, may give it to the whole world if he will.

We are workers together with God. We are sharers in all that God is trying to get done. There is no limitation upon our prayers or our service except what we impose upon them ourselves.

There are four questions which I have been asking of my own heart in the recent months. I am persuaded that they are fair questions and that they strike at the root of our problems.

1. How long would it take to make my community really Christian, if every other follower of Christ worked at it and prayed about it just as I do?

2. How long would it take to make my whole nation really Christian, if all Christians gave their prayers and efforts and money toward it just as I am doing?

3. How long would it take to plant the Church of Christ in every community in the world and make disciples of all the nations, if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

4. And the fourth question may cut deeper

still. Have I any moral right to expect or demand of any other Christian, even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

It seems to me that any Christian who asks or demands of any other Christian any service or sacrifice which he is not willing to share must be either a coward or a hypocrite.

The work of winning the world to Christ is my work, as really and as fully, as it is the work of anyone else. Let me not avoid it or shirk it in any way.

It is not a question of where I live or what my profession is that determines the quality of my life; it is my central and controlling life-purpose. And that can be right, no matter where I live or what I work at to pay expenses.

There is one other reward of personal spiritual service that is of great value. Only as we work for God, do we become actually conscious that the Spirit of God is dwelling in us and doing His work. He was promised at the beginning to equip Christians for witnessing. It is as they actually witness that His power is felt and revealed. The gift of the Spirit is to be accepted by faith. But the work of the Spirit if unhindered, will soon produce fruit that can be seen.

The possibilities of wide-reaching usefulness are so great, for laymen, as well as for ministers, that if we only had the faith to see them in advance, it would seem that our utmost interest

and enthusiasm would be enlisted. Perhaps I cannot better help to indicate some of these possibilities than by brief sketches of some of the devoted Christian laymen whom it has been my privilege to know in a rather intimate way. Three of the men whom I will mention have already gone to their eternal reward, but at least one is still in the midst of the fight here.

During ten years of service in Calcutta, India, I was intimately associated with Mr. Kali Charan Banurji. He was born a Kulin Brahmin, the highest among the high, in his social standing. One of the privileges of this class of Brahmins is that they are allowed to have a wife in each village that they visit in their priestly work. In the exercise of this prerogative, the grandfather of my friend had sixty wives.

In the good providence of God young Mr. Banurji was sent to the Scotch college in Calcutta for his education, while Dr. Alexander Duff was at its head. The student found before he left college that the fear of the Lord is the beginning of wisdom, and that the eternal God is revealed in the face of Jesus Christ. Though he was violently opposed by his family and friends, he openly confessed Christ in baptism. When I met him—years later, he was a practicing lawyer of the highest standing, and an honored lecturer on law in some of the leading colleges of Calcutta. But his heavy regular work was not allowed to prevent him from doing all sorts of Christian

work. He was President of the Student Young Men's Christian Association of Calcutta and gave unstintedly of his time to the work at the student building. He was the recognized leader in the open air evangelistic work at Beadon Square, Calcutta, for many years. No man was more in demand for religious addresses of every sort. He was much of the time leading one or more Bible Classes each week. He was also one of the chief leaders in the Indian National Congress. So deeply was he respected by Hindus and Moslems as well as by Christians, that he was selected to the high honor of Registrar of Calcutta University by the votes of these men. His public services to the community and the nation were so conspicuous that a prominent Hindu gentleman on his death, left a substantial annuity to Mr. Banurji for the rest of his life. On one great occasion when the whole community was doing him special honor, Hindus and Moslems being the great majority of all the vast assembly present, he brought the whole meeting up to a magnificent climax by saying in his response to all the praise that had been heaped upon him, "If any of these kind things are true that you have been saying about me,—I owe it all to Jesus Christ."

Though he came straight out of heathenism, he became one of the rarest Christian characters that it has ever been my privilege to meet. Though he was a self-supporting layman, he

probably did more to promote the Kingdom of God in Calcutta than any one of us who were there as foreign missionaries. Though he has now been received into glory, his testimony and his influence abide in power among multitudes of people throughout India.

In the year 1906 there was a young business man in the city of Washington who had been developed in connection with the Christian Endeavor Society and the Young Men's Christian Association to a point where the vision of the world's need had taken deep hold of him and he was looking about to discover how he could help to meet it. He was only about thirty years of age, did not have the advantages of a college education, had neither wealth nor social prestige, but he was deeply in earnest and had the faith and courage to find a way or make a way to put through any plan that he believed the Lord wanted undertaken. He kept his eye out for signs of God's moving and tried to be responsive to spiritual calls and opportunities.

He was deeply impressed by a great convention of more than 1000 men of the United Presbyterian Church held in Pittsburgh in 1905. This was probably the first of the big modern missionary conventions of men. It proved to him that large numbers of laymen could be deeply moved by the missionary situation and appeal. With this at work in his mind, he attended the International Student Volunteer con-

vention held in Nashville in February, 1906. When he saw that great company of some thousands of students from all over the United States and Canada, sitting through four days of intense consideration of the world-situation, and their personal relation to it, he had an inspiration, or vision. He said to himself, if the serious Christian laymen of America could see the world as these students are seeing it, they would gladly furnish the funds and the prayer to back this magnificent young life in the great enterprise looking toward healing the hurt of the whole race. And there in this one man's soul the Laymen's Missionary Movement was born, that within ten years has spread its influence over the world.

As yet no one knew about it but himself. But he returned to Washington and consulted his warm friend, S. W. Woodward, who shared with him the conviction that something must be done. The next step was a trip to New York and Boston to consult other trusted advisers. In November of that year the American Board of Commissioners for Foreign Missions was to celebrate their Centennial. The Chairman of that Board, Mr. Samuel B. Capen, warmly welcomed the proposal to do something to enlist laymen more fully and deeply in missions. And so it came about very naturally that at the celebration of the Board held in New York, one special session was given up to a discussion of Laymen and

Missions. It was also arranged that in connection with this series of meetings there should be one session to which selected laymen from all the communions would be invited. Strange as it may seem, it was announced as a meeting for prayer over the missionary situation, to be followed by informal conference. The meeting was on the afternoon and evening of Nov. 15, 1906, in the Fifth Avenue Presbyterian Church, New York. The day was very wet and stormy, and only about seventy-five men were present, of whom only one was a minister, the assistant pastor of the church where the meeting was held.

There was only one address given on this eventful day. Much of the afternoon was spent in prayer. This was followed by conference on what ought to be done to enlist the laymen of the Church to take their proper part in the world-wide propagation of Christianity. Before the evening meeting closed a series of resolutions was adopted, calling into existence the Laymen's Missionary Movement, and appointing the nucleus of the Executive Committee.

It was only during its wonderful opening years that John B. Sleman, Jr., remained on earth to share in the development of this providential movement, for he was called home at the early age of thirty-seven. But he lived to see his vision fulfilled in the beginnings at least of the modern uprising of laymen for world-con-

quest. He had accomplished far more at the age of thirty-seven than most men do who live twice as long. And the influence of his work will go on forever.

Only second in vital importance to Mr. Sleman in the organization of the Laymen's Missionary Movement, was Mr. Samuel B. Capen, of Boston, to whom reference has already been made. He was a carpet merchant for paying expenses, but no one could come into real contact with him without feeling that the real business of his life was building the Kingdom of God. In years when active Chrstian laymen were scarce, he stood out as one among a million in his tireless devotion to the work of the Church. And he was one of the very first to see the necessity for a great awakening among laymen as an essential condition of the Church going forward in any adequate way.

He was made Chairman of the Executive Committee of the Laymen's Movement when it was first organized, as the man preeminently fitted for the position. Though he lived in Boston, he never missed one of the monthly meetings of the committee in New York, unless through illness. He left his business for several weeks during the National Missionary Campaign of 1909-10, in order to attend the conventions and press upon men their great privilege and duty to help in evangelizing the world. He was on a trip around the world to participate in special cam-

paigns in various fields in the Far East, when he was suddenly called to his long home from Shanghai, China, in January, 1914.

The men of this spirit are not all dead by any means. A long list could be given of notable instances of laymen now living who are influencing the whole world by their lives. I will venture to describe one of these who has been a great inspiration to me, and also to many others. Why should it always be necessary to wait until men have gone from our sight, in order to hold them up as inspiring object lessons of obedience and faith?

A few years ago the Lord began to search the heart of a successful young business man in the Central West with questions about his life, and his growing love of money, and his neglect of personal effort for the salvation of others. The man had already found himself in business and knew how to make money rapidly. He had capacity for management and courage to undertake big new things, and poise and perseverance to carry them through to proved success. When only at middle-life with his best business years ahead of him, an unusual missionary conviction got hold of him.

One day when he came home, his wife told him that their little boy had asked her a peculiar question which she had not been able to answer. And she wanted his help in answering it. The question was this: "Why don't you and father

and I go as missionaries?" They sat up long into the night trying to find the answer. And they finally decided that there was no answer.

And so they went. They bought a trunk full of missionary books, and tickets around the world, and started out to see where they could fit into the great world-enterprise. Before leaving home they made it a matter of record, that if the Lord would show them a place on the mission field itself where he wanted them, they would remain there. But if not, they would come back and live here at home in the same spirit of obedience to Christ as if they had stayed at the battle front.

No clear opening came for them on the mission fields. But in obedience to their determination, when they returned, they sold their beautiful home, and began to seek some relation to the organized missionary agencies that would enable them to fulfill their purpose.

In spite of discouragements which many a man would have concluded were meant by God to send him back into business, his faith held. The way of service opened, and he has been out at work with abundant evidence of the divine inworking. He has turned over his extensive business to managers, so that he gives only his summer vacations to it. The other nine or ten months of the year he is as busy planning and executing great things for the world-wide extension of the gospel of Christ as any ordained

minister or board secretary. And God is using him to bring inspiration and benediction to thousands of men in all the churches.

One of the most suggestive and challenging life stories that has come in our day from the pen of a layman has been written by him under the title, "The Confessions of a Business Man." No better brief piece of literature exists to set laymen to thinking about their obligations to God and to the world.

Perhaps this man might have earned a million dollars or more, if he had stayed in business. If he had made a million and given it all to the missionary cause, it would have been a small gift compared to the one he has already made in the giving of himself. And because he has been willing to obey God, even in this unusual and striking manner, it would seem that God has been able to employ him in a way that very few other laymen in our generation have been used.

I close these lectures with the two thoughts with which I opened them, the two central facts around which every Christian should build his life:—

1. The world-field is the only field.

2. The Great Commission is the only commission.

To meet humanity's unspeakable need, and heal its mortal wounds, the Spirit of God today is calling to every loyal disciple of Christ, saying,

"Whom shall I send? And who will go for us?" The only answer that can worthily meet the challenge is for each blood-bought child of God to answer: "Here am I; send me."

Unwithholding and unconditional acceptance of God's plan and will by each one of us will inevitably open up to us the highest and largest service and satisfaction conceivable by the mind of man and made possible by the infinite wisdom and love of God.

Laid on Thy altar, O my Lord Divine,
Accept this gift today, for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make,
But here I bring within my trembling hand
This will of mine—a thing that seemeth small,
But Thou alone, O Lord, canst understand,
How, when I yield Thee this,—I yield my all.

Hidden therein Thy searching gaze can see
Struggles of passions, visions of delight,
All that I have, or am, or fain would be,—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty hath it none;
Now from Thy footstool, where it vanquished lies,
The prayer ascendeth,—May Thy will be done!

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that even
If, in some desperate hour my cries prevail
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace Divine,
I may not know, or feel it as my own,
But gaining back my will may find it Thine.

APPENDIX

List of Missionary Periodicals Recommended

1. The Missionary Magazine of Your Own Church.
2. The Missionary Review of the World. $2.50 a year. Funk and Wagnalls, New York.
3. Men and Missions. 50 cents a year. Laymen's Missionary Movement, 1 Madison Ave., N. Y.
4. Everyland, Magazine for Boys and Girls. 75 cents a year. Missionary Education Movement, 156 Fifth Ave., New York.
5. International Review of Missions. $2.00 a year. Missionary Education Movement, 156 Fifth Ave., New York.
6. The Moslem World. $1.00 a year. Fleming H. Revell Co., 156 Fifth Ave., New York.

Pamphlets Recommended

1. Why I Am Glad I Stopped Getting Rich. The Confessions of a Business Man. 5 cents a copy. Laymen's Missionary Movement, 1 Madison Ave., New York.
2. The Life That Wins, by Charles G. Trumbull. 2 cents a copy, 20 cents a dozen. Sunday School Times Co., Philadelphia.
3. The Price of Leadership, by Dr. S. M. Zwemer. 5 cents a copy. Student Volunteer Movement, 25 Madison Ave., New York.

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